

# THE ENCYCLOPAEDIA OF ISLAM

## NEW EDITION

### GLOSSARY AND INDEX OF TECHNICAL TERMS

to Volumes I-VIII  
and to the Supplement, Fascicules 1-6

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## PREFACE TO THE SECOND EDITION

This edition of the *Glossary and Index of Technical Terms to The Encyclopaedia of Islam* incorporates Volume VIII (NED-SAM), which was published in June 1995, and is thus a cumulative glossary *cum* index of all bound volumes and the supplement fascicules published to date. The compilation of the terms of Volume VIII was undertaken by Jos van Lent, co-compiler of the first edition (1995) with Dr Hakeem Uddeen Qureshi (who tackled Vols. I to III), and the entire text was then edited by Peri Bearman.

The entries in the glossary are listed alphabetically following the Roman alphabet; the root system common to Semitic languages is therefore ignored. Those marked in bold refer to articles in the *Encyclopaedia*. The entry appears where possible under the singular form of the word, with the *pluralis* following in parentheses, unless the plural form has a separate meaning altogether, or the singular was not specified in the *Encyclopaedia*. Where the plural of a term is significant in its own right, a cross-reference to the singular, where it is defined, is given, e.g. *adwiya* → *DAWĀ'*. All cross-references to entries within the glossary are given in small capitals. Compounds making up a technical term, e.g. *ahl al-'ahd*, are generally listed in the entry of the first element; thus, *ahl al-'ahd* is found under *ahl*. The same is true for adjectives, plurals, etc. formed from the same word, e.g. *'askarī* (under *'askar*), *'akliyyāt* (under *'akl*). When an exception is made, a cross-reference is included.

The transcription in the glossary follows for the most part that of the *Encyclopaedia*. Certain words such as Baghdad and sultan, which are now part and parcel of the English language, have not been transcribed; for easy recognition, Qur'ān is written thus and not as Ḳur'ān. In words of Berber or North African origin, a schwa has been used to reproduce a neutral vowel.

Immeasurable thanks are due both to the Editors of the *Encyclopaedia*, who steadfastly and with humour exert themselves for this veritable monument of 20th-century scholarship, and to the many authors, who remain loyal and trustworthy; the term they bring to mind is *fard*.

April 1997

Peri Bearman

# LIST OF ABBREVIATIONS

A	Arabic	N.Afr	North African
Akk	Akkadian	O.Fr	Old French
Alg	Algerian Arabic	Ott	Ottoman
Alt	Altaic languages	P	Persian
Ar	Aramaic	Pah	Pahlavi
Ass	Assyrian	Pash	Pashto
B	Berber	Por	Portuguese
Cau	Caucasian	Pu	Punjabi
Ch	Chinese	Rus	Russian
Dem	Demotic	San	Sanskrit
Egy	Egyptian Arabic	Sem	Semitic languages
Eng	English	Sl	Slavic
Eth	Ethiopic	Sp	Spanish
Fr	French	Sun	Sundalese
Ger	German	Sw	Swahili
Gk	Greek	Syr	Syriac
H	Hindi	T	Turkish
Hau	Hausa	Tun	Tunisian Arabic
Heb	Hebrew	U	Urdu
Ind	Indonesian		
Ind.P	Indo-Persian	dim.	diminutive
Ir	Iraqi Arabic	fem.	feminine
It	Italian	ff.	and following
J	Javanese	g	gram
K	Kurdish	lit.	literally
Kash	Kashmiri	pl.	plural
L	Latin	pop.	popular
Mal	Malay	s.	singular
Mid.P	Middle Persian	syn.	synonym
Mon	Mongolian	var.	variant
Mor	Moroccan Arabic	→	see

# A

a'aban (Mor) : a large outer wrap for Berber men. V 745b

'abā' (A), or 'abā'a : a coat, shoulder mantle, worn by both sexes in the Arab East. V 740a

'abā'a → 'ABĀ'

abad (A), or *abadiyya* : time in an absolute sense.

In philosophy, ~ is a technical term corresponding to ἀφθαρτός, meaning incorruptible, eternal *a parte post*; having no end. I 2a; I 333a; V 95a

abadiyya → ABAD

ab'adiyya (A, pl. *abā'id*), or *ib'adiyya* : uncultivated or uncultivable land in Egypt under Muḥammad 'Alī; estates reclaimed from lands uncultivated at the time of the 1813-14 cadaster and granted on favourable terms. II 149a; S 379a

abadjad → ABDJĀD

abanūs (A, < Gk) : ebony wood. I 3a

abardī → BARDI

'abāya (Alg) : a sleeveless, long overblouse for men; a sleeveless, flowing dress for women. V 745b

'abbas (A) : a verb signifying in Algeria 'to go among the peasants to levy contributions of grain, butter, dried fruits, etc.' in the name of Abu 'l-'Abbās al-Sabtī, a renowned Moroccan saint of the 12th century. VIII 692a

♦ 'abbāsiyya (A) : in Morocco, charitable gifts of grain, fritters, fruit, meat or fish, made to the poor in the name of Abu 'l-'Abbās al-Sabtī, a renowned Moroccan saint of the 12th century. VIII 692a

'abbāsī (P) : a Ṣafawid coin introduced by Shāh 'Abbās I, the value of which was 4 SHĀHI, 200 dinārs, 50 per TŪMĀN. It remained the normal Persian denomination for most of the remainder of the dynasty. VIII 790a

♦ 'abbāsiyya → 'ABBAS

'abd (A, pl. *'abid*) : a slave. I 24b

In theology, ~ means 'the creature'. In the Qur'ān, the angels are also called ~. IV 82b

♦ 'abd kinn : a slave born in his master's house; later applied to the slave over whom one has full and complete rights of ownership. I 25a

♦ 'abid al-Bukhārī : descendants of the black slaves who had been imported in large numbers by the Sa'dids into Morocco. I 47a; I 356a

♦ 'abid al-shirā' : black Sudanese slaves bought for the army under the Fātimids. II 858b

abda'a → ITHHAGHARA

abdāl (A, s. BADAL) : one of the degrees in the ṣūfī hierarchical order of saints,

generally accepted as the fifth place descending from the *kuṭb*. I 94b; ascetic or pietistic persons who are regarded as intercessors and dispensers of *BARAKA*. VIII 498a

In the Ottoman Empire, ~ was used for the dervishes in various dervish orders. I 95a; later, when the esteem enjoyed by the dervishes declined, ~ (and *budalā'*, s. *badil*, both used as a singular) came to mean 'fool' in Turkish. I 95a

**abdjād** (A), or *abadjād*, *abū djad*: the first of the mnemotechnical terms into which the twenty-eight consonants of the Arabic alphabet are divided. I 97a

**ābik** (A): a runaway slave. I 26b

**abnā'** (A, s. *ibn*): sons.

As a denomination, it is applied to two tribes, viz. the descendants of Sa'd b. Zayd Manāt b. Tamim, and the descendants born in Yaman of Persian immigrants. I 102a; S 115b

♦ **abnā'** al-*atrāk*: a term sometimes used in the Mamlūk sultanate to designate the Egyptian or Syrian-born descendants of the Mamlūks. I 102a; and → *AWLAD AL-NĀS*

♦ **abnā'** al-*dara*: lit. sons of sewing, a proverbial expression current in the 'Abbāsīd period to refer to the tailors of Kūfa, who had taken part in the revolt of Zayd b. 'Alī against the Umayyads (120-2/738-40). IV 1161a

♦ **abnā'** al-*dawla*: a term applied in the early centuries of the 'Abbāsīd caliphate to the members of the 'Abbāsīd house, and by extension to patrons (*mawālī*, s. *MAWLA*) who entered its service and became adoptive members. I 102a; *Khurāsānīan* guards and officials in the 'Abbāsīd caliphate. V 57b

♦ **abnā'-yi sipāhiyān** (T): a term sometimes used in formal Ottoman usage to denote the first of the six regiments of cavalry of the standing army. I 102a

**abraḡ** → *BARĠĀ'*

**abrāmīs** (A): the breem. VIII 1023a

**abū** (A): father.

♦ **abū būz**: 'having a snout', a simple but functional transport vessel, driven by a motor, with a prow which resembles that of a schooner and with a square stern, built in Oman. VII 53b

♦ **abū dhāḡan**: the goat fish or mullet (*Mullus barbatus*). VIII 1021a

♦ **abū djad** → *ABDJĀD*

♦ **abū ḡalamūn**: originally, a certain textile of a peculiar sheen, then a precious stone, a bird, and a mollusc. In Persian, ~ is said to have the meaning of chameleon. I 131a

♦ **abū ḡarn**: the unicorn fish (*Naseus unicornis*). VIII 1021a

♦ **abū marīna**: the monk seal. VIII 1022b

♦ **abū mihmāz**: the ray or skate. VIII 1022b

♦ **abū minḡar**: the half-beak (*Hemiramphus*). VIII 1021a

♦ **abū minḡhar**: the sawfish (*Pristis pristis*). VIII 1021a

♦ **abū miṡraḡa**: the hammer-head shark (*Sphyrna zygaena*). Other designations

are *baḡra*, *miṡrāk al-bahr*, and *samak al-Iskandar*. VIII 1021a; VIII 1022b

♦ **(a)bū mīr**: the seal. VIII 1022b

♦ **(a)bū nawwāra**: lit. the one with the flower; a Saharan name which is used for the hare as well as for the fox. S 85b

♦ **abū 'l-rakhwa** → *SALWĀ*

♦ **abū sayf**: the swordfish (*Xiphias gladius*). VIII 1021a

♦ **abū ṡanṡūn**: the sansun kingfish. VIII 1021b

♦ **abū ṡundūk**: the coffer fish (*Ostracion nasus*). VIII 1021a

**abyaḡ** → *ZAHR*

**adā'** (A): lit. payment, accomplishment.

In law, ~ is a technical term to designate the accomplishment of a religious duty in the time prescribed by the law. I 169b

In the reading of the Qur'ān, ~ means the traditional pronunciation of the letters. I 169b

**'āda** (A), or *'urf*: a (pre-Islamic) custom; customary law. I 170a; I 744b; I 1179a; IV 155a ff; VIII 486a

**adab** (A, pl. *ādāb*): originally, a habit, a practical norm of conduct, equivalent to *SUNNA*; during the evolution of its sense, ~ came to mean an ethical 'high quality of soul, good upbringing, urbanity and courtesy', in contrast to Bedouin uncouthness. From the first century of the *HIJRA*, it came to imply the sum of intellectual knowledge which makes a man courteous and 'urbane', based in the first place on poetry, the art of oratory, the historical and tribal traditions of the ancient Arabs, and also on the corresponding sciences: rhetoric, grammar, lexicography, metrics. As a result of contact with foreign cultures, this national concept of ~ gradually came to include a knowledge of those sections of non-Arab literature with which Arab Muslim civilisation became familiar from the early 'Abbāsīd period; it widened its Arab content into *humanitas* without qualification. In the modern age ~ and its plural *ādāb* are synonyms of literature. I 175b

In mysticism, the norms of conduct which govern relations between master and disciples, and those between the disciples themselves. IV 94b

In military science, the plural form *ādāb* is a synonym of *ḡiyāl*, strategems in war. III 510b

♦ **adab al-djadāl**: in theology and law, a method of debating in which were discussed questions that were controversial. It was not a matter of finding the truth, but of convincing the opponent of the greatest possible probability which one believes to have found. VII 566a

**'adāla** (A): the quality of being 'ADL; the state of a person who in general obeys the moral and religious law. I 209b

In public law, ~ is one of the principal conditions for carrying out public functions, while in private law, ~ belongs to the theory of evidence. I 209b

**'adam** (A): the absence of existence or being, used by the Muslim philosophers as

the equivalent of Aristotle's στέφανος, I 178b; V 578b

adan (J, Sun) : the Javanese and Sundanese form of ADHĀN. VI 675b

adat (Mal, < A 'ĀDA) : a custom, usage, practice; customary law, the juridical customs of Indonesia. I 173a; for taxes and tolls having to do with *adat*, e.g. *adat cap*, *adat hakk al-kalam*, *adat hariya*, *adat kain*, etc., S 200b

adāt (A, N.Afr *dāya*) : in the Sahara of southern Morocco and Algeria, small basins where the limestone of the HAMMĀDAS has dissolved. III 136b

adḍād (A, s. DIDD) : lit. opposites; in linguistics, words which have two meanings that are opposite to each other. I 184b

'addān (A) : in Syria, a conventional rotation, according to which the distribution of the separate sections of water in the irrigation of the GHŪTA is carried out. II 1105b

'ādet-i aghnām → KOYUN RESMI

'adhāb (A) : 'torment, suffering, affliction', inflicted by God or a human ruler. I 186b

♦ 'adhāb al-kabr : in eschatology, the punishment in the tomb. I 186b; V 236b

adhān (A, T *ezan*) : 'announcement'; as technical term, ~ indicates the call to the divine service of Friday and to the five daily prayers. I 187b; II 593b; VI 361b; VIII 927b

♦ ezan adi (T) : the regular name of a child, chosen at leisure by the family and bestowed, with a recitation of the ADHĀN, a few days after birth. IV 181a

'adhṛā' → SUNBULA

'adjā'ib (A) : 'marvels', especially the marvels of antiquity, e.g. the Pharos of Alexandria. I 203b

In the Qur'ān, the ~ denote the marvels of God's creation. I 203b; II 583b

In geographical literature, the ~ form a peculiar literary genre, reaching its full development in the cosmographies of the 8th/14th century. I 203b

adjal (A) : the appointed term of a man's life or the date of his death; the duration of existence. I 204a

'adjala (A) : the generic term for wheeled vehicles drawn by animals; carriage. In Mamlūk Egypt, ~ was supplanted by 'ARABA as a generic term. In modern Egypt, ~ is now the word for bicycle. I 205a

'adjam (A) : people qualified by a confused and obscure way of speaking, as regards pronunciation and language, i.e. non-Arabs, primarily the Persians. I 206a

♦ 'adjami oghlān (T) : 'foreign boy', the term applied to Christian youths enrolled for service in the Ottoman sultan's palace troops. I 206b; II 1087a; IV 242b

♦ 'adjamiyya : the term used for the writing of non-Arabic languages in Arabic characters. I 207a; I 404b; and → ALJAMĪĀ

adjlāf → ATRĀF

adjnād → DJUND

adjr (A, < Akk) : reward, wages, rent.

In theology, ~ denotes the reward, in the world to come, for pious deeds. I 209a

In law, ~ denoted in Mecca, in the time of the Prophet, any payment for services rendered. Later, the term was restricted to wages or rent payable under a contract of hire, IDJĀRA. I 209a

♦ adjr al-mithl : in law, the remuneration in a contract to hire that is determined by the judge. III 1017a

♦ adjr musamma' : in law, the remuneration in a contract to hire that is fixed in the contract. III 1017a

adjurr (A) : baked brick, used notably in public baths; of varying dimensions, and sometimes cut on an angle or partly rounded off, ~ is used in parts of buildings where accuracy of line is important (pillars, pedestals, stairways, etc.) and functions as horizontal tying material alternating with courses of rubble to maintain regularity of construction. I 1226b; V 585b

'adjuz (A) : in prosody, the name for the second hemistich of an Arabic poem. I 668b; VIII 747b; the name of the last foot of a verse. VIII 747b; another meaning of ~ in prosody occurs in the context of MU'ĀKABA, to describe the case of e.g. in the RAMAL metre, the foot *fā'ilātun* having its last cord ~un shortened, thus *fā'ilātu*, when the first cord *fā-* of the following foot is not shortened. VIII 747b

'adjwa → TAMR

'adl (A) : justice; rectilinear, just.

In Mu'tazilite doctrine, ~ means the justice of God and constitutes one of the five fundamental dogmas. I 209a; I 334b; I 410a; III 1143b

In law, ~ (pl. 'udul) is a person of good morals, the 'udul being the scribes or notaries in the judiciary administration. In public law, ~ is one of the principal conditions for carrying out public functions, and in private law, it is a principal condition of a witness for the bringing of evidence. I 209a ff; professional witness in the law courts. VIII 126a

In numismatics, ~ means 'of full weight'. I 210a

adrama (al-ṣabiyy) → ITHHAGHARA

adwiya → DAWĀ'

af'ā (A) : the viper; other similar kinds of snakes. I 214b

afādhān → KŪNIYA

afāriḳa : the descendants of the Graeco-Romans and the latinised Berbers, mostly Christians, living in Gabès in Tunisia in the 3rd/9th century. They were no longer mentioned as a separate ethnic group by the 7th/13th century. IV 338b ff.

afraq (B 'enclosure') : in Morocco, an enclosure of cloth, which isolates the encampment of the sovereign and his suite from the rest of the camp. I 236a; V 1206a

'afṣ (A) : the gall, an excrescence which forms on certain kinds of trees and shrubs as the result of the sting of various insects. The Arabic term was probably ap-

plied to the oak-gall in particular. I 239a

**afsan̄tin** (A, < Gk), or *afsin̄tin*, *ifsin̄tin*: the common wormwood (*Artemisia absinthium*); other similar kinds of plants. In medicine, ~ is often called *kashūth rūmī*. I 239b

**afsh̄n** (A): a pre-Islamic title borne by princes in Central Asia. I 241a

**ʾāfur** (A): a sand devil; the word has an echo of ʾfʾrʾr in it. III 1038a

**agadir** (B): in North Africa, one of the names of a fortified enclosure among the Berbers. I 244b

**āgdāl** (A, < B): pasturage reserved for the exclusive use of the landowner. I 245b  
In Morocco, ~ has acquired the sense of a wide expanse of pasture lands, surrounded by high walls and adjoining the sultan's palace, reserved for the exclusive use of his cavalry and livestock. I 245b; I 1346b; V 1206a

**agha** (T, P *ākā*): in Eastern Turkish, 'elder brother', 'grandfather', 'uncle', 'elder sister'. I 245b; in Persian, ~ sometimes signifies eunuch. I 246a

In Ottoman times, ~ meant 'chief', 'master', and sometimes 'landowner'. As a title ~ was given to many persons of varying importance employed in government service, usually of a military or non-secretarial character, and came to be also used for eunuchs in the harems of the sultans of Constantinople. I 245b; V 472b

**aghač** (T): in Ottoman Turkish, a 'tree', 'wood'. In Eastern Turkish, ~ means both 'the male member' and a measure of distance, a parasang, three times the distance at which a man standing between two others can make himself heard by them. I 247a

**aghānī** → MAGHĀNĪ

**agh̄it** (T): in Turkish folklore, lyrical compositions expressive of grief. They commemorate the deceased and treat of general aspects of death or express sorrow over collective calamities. VI 610a

**agurram** (B): among the Berbers of Morocco, the name for a saint. V 1201a

**ahābīsh** (A): Abyssinians (→ HĀBASH); companies or bodies of men, not all of one tribe. III 7b; possibly the Meccan militia of slaves of Ethiopian origin in the period immediately before the HĪDJRA. I 24b, but see III 8a

The word is also applied to men who formed a confederacy either at a mountain called al-Hubshī or at a WĀDĪ called Ahbāsh. III 7b

**ahād** (A, s. *ahād*): in the science of tradition, ~ are traditions from a relatively small number of transmitters, not enough to make them MUTAWĀTIR. III 25b; and → FARD

**'ahd** (A, pl. *'uhūd*): 'joining together'; a contract. I 255a; a written designation of succession left by a caliph from the time of the Umayyad caliph 'Abd al-Malik onwards. I 255b; IV 938b; and → AHL AL-'AHD  
As a Qur'ānic term, ~ denotes God's covenant with men and His commands, the religious engagement into which the believers have entered, political agreements and undertakings of believers and unbelievers towards the Prophet and

amongst each other, and ordinary civil agreements and contracts. I 255a

In law, ~ is generally restricted to political enactments and treaties. I 255a; land which had capitulated before conquest was known as ~ land. IV 14b

In mysticism, ~ is the covenant, consisting of religious professions and vows which vary in the different orders, with which the dervish is introduced into the fraternity. II 164b

In the science of diplomatic, ~ was a supreme grade of appointment, which concerned only the highest officials. It has fallen into disuse since the time of the Fātimids. II 302b

In Christian Arabic, *al-'ahd al-'atik* is the term for the Old Testament, and *al-'ahd al-djādīd* the term for the New Testament. I 255a

♦ *'ahdnāme* (T): in the Ottoman empire, the document drawn up to embody the covenant, *'ahd*, made with a HARBĪ. The items in an ~ are called *'uhūd*, or *shurūt* (s. *shart*). III 1179b

**ahdāth** (A): lit. young men; a kind of urban militia, whose function was that of a police, which played a considerable role in the cities of Syria and Upper Mesopotamia from the 4th/10th to the 6th/12th centuries. I 256a; I 1332b; II 963a; VIII 402a; arbitrary actions at odds with the Divine Law. I 384a  
In Safawid Persia, the ~ were the night patrols in the cities, also called *gezme* and *'asas*. I 687a

**ahfara** → IHTHAGHARA

**'āhira** (pl. *'awāhir*) → BAGHIYY

**ahkāf** (A): the title of sūra xlvi of the Qur'ān; in geography, a term variously translated as 'curved sand dunes', the name of a sand desert in Southern Arabia, and the whole of al-Ramla or just its western half. I 257a

**ahkām** (A, s. HUKM): judicial decisions. I 257a; juridical and moral rules. IV 151b; astrological signs. VII 558a

♦ *al-ahkām al-khamsa*: in law, the 'five qualifications' (obligatory, recommended, indifferent, reprehensible, forbidden), by one or the other of which every act of man is qualified. I 257b

♦ *ahkām al-nudjūm*: astrology. VII 558a

♦ *ahkāmī*, or *munadjjim*: an astrologer who interprets the astrological signs. VII 558a

**ahl** (A): family, inmates, people, meaning those dwelling in a defined area but not specifically a nation. I 257b; IV 785b; in the tribal structure of the Bedouin, ~ (syn. AL) denotes offspring up the fifth degree. I 700b; in combinations, ~ often means 'sharing in a thing, belonging to it' or 'owner of the same'. I 257b

♦ *ahl al-'abā'* → AHL AL-BAYT

♦ *ahl al-'ahd*: non-Muslims living outside the Islamic state. The term was extended occasionally to both the MUSTA'MIN, the foreigner granted the right of living in Islamic territory for a limited period of time, and the DHIMMĪ. I 255b

♦ *ahl al-ahwā'*: term applied by orthodox theologians to those followers of

Islam whose religious tenets in certain details deviate from the general ordinances of the sunni confession. I 257b

♦ **ahl al-baḥṭh** wa 'l-'**naẓar** : 'those who apply reasoning', a term probably coined by the Mu'tazila to denote themselves; later, it came to mean careful scholars who held a sound, well-reasoned opinion on any particular question. I 266a

♦ **ahl al-bayt** : lit. the people of the house, viz. the family of the Prophet. The term has been interpreted variously; the current orthodox view is based on a harmonising opinion, according to which the term includes the *ahl al-'abā'* (the Prophet, 'Alī, Fāṭima, al-Ḥasan and al-Ḥusayn) together with the wives of the Prophet. I 257b; II 843b; among the *shī'a*, the ~ (which they call by preference '*itra*') is limited to the **AHL AL-KISĀ'** and their descendants. I 258a

♦ **ahl al-buyūtāt** : those that belong to Persian families of the highest nobility; later, the nobles in general. I 258b

♦ **ahl al-dār** : lit. the people of the house; the sixth order in the Almohad hierarchy. I 258b

♦ **ahl al-da'wa** → **MADHHAB**

♦ **ahl al-dhikr** : 'possessors of edification', a Qur'ānic term signifying witnesses of previous revelations. I 264a

♦ **ahl al-dhimma** → **DHIMMA**

♦ **ahl al-ḥadīth**, and *aṣḥāb al-ḥadīth* : the partisans of traditions, **HADITH**; traditionists, as opposed to the **AHL AL-RA'Y**. I 258b

♦ **ahl al-ḥall wa'l-'aḳd** : 'those who are qualified to unbind and to bind'; term for the representatives of the Muslim community who act on its behalf in appointing and deposing a caliph or another ruler. I 263b

♦ **ahl al-ḥarb** → **ḤARBĪ**

♦ **ahl al-ikhtiyār** → **IKHTIYĀR**

♦ **ahl al-iḥbāt** : 'people of the firm proof'; an appellation for Ḍirār b. 'Amr and his school by al-Ash'ari. III 1037a; III 1144a

♦ **ahl al-kibla** : the people of the **KIBLA**, viz. the Muslims. I 264a

♦ **ahl al-kisā'** : the people of the cloak, viz. the Prophet and his daughter Fāṭima, his son-in-law 'Alī, and his grandsons al-Ḥasan and al-Ḥusayn, whom the Prophet sheltered under his cloak. I 264a

♦ **ahl al-kitāb** : lit. the people of the Book, viz. Jews and Christians, and later also extended to Sabaeans, Zoroastrians and, in India, even idolaters. I 264b; IV 408b

♦ **ahl al-kiyās** : the name given to the Mu'tazila by their adversaries. II 102b

♦ **ahl al-madar** : people who lived in mud-brick houses in Arabia at the rise of Islam. I 608b; V 585a

♦ **ahl al-madḥhab** → **MADHHAB**

♦ **ahl al-milla** → **MILLA**

♦ **ahl al-naṣṣ** → **IKHTIYĀR**

♦ **ahl al-naẓar** → **AHL AL-(BAḤṬH WA 'L-)NAẒAR**

♦ **ahl al-ra'y**, and *aṣḥāb al-ra'y* : partisans of personal opinion, as opposed to the traditionists, **AHL AL-HADITH**. I 692a

♦ **ahl al-suffa** : a group of the Prophet's Companions who typify the ideal of poverty and piety. I 266a

♦ **ahl al-sunna** : the sunnis, i.e. the orthodox Muslims. I 267a; III 846a; IV 142a; party of the orthodox traditionists. I 694a; I 1039b

♦ **ahl al-wabar** : Bedouin living in tents of camel's-hair cloth in Arabia at the rise of Islam. I 608b; V 585a

♦ **ahl-i ḥadīth** : a designation used in India and Pakistan for the members of a Muslim sect, who profess to hold the same views as the early **AHL AL-HADITH** and not be bound by any of the four sunni legal schools. I 259a

♦ **ahl-i ḥaḳḳ** : 'men of God', a secret religion prevalent mainly in western Persia. They are also called 'Alī Ilāhi, but this is an unsuitable title. The central point in their dogma is the belief in the successive manifestations of God, the number of these being seven. I 260a

♦ **ahl-i wārīs** (Mal, < A) : inheritors, used among the Muslims of Indonesia. I 267a

♦ **ahliyya** : a diploma from al-Azhar after a minimum of 8 years of study. I 818a; in Persian modern legal language, *ahliyyat* is used to mean nationality. IV 785b

**ahliladj** → **HALILADJ**

**ahliyya(t)** → **AHL**

**aḥmar** → **ZAHIR**

**aḳ daryā** → **Aḳ ŠU**

**aḳ šu** (T) : white water.

As a technical term, ~ denotes the original bed of a river (syn. *aḳ daryā*). I 313b

**ākā** → **AGHA**

**'akaba** (A) : a mountain road, or a place difficult of ascent on a hill or acclivity. The best-known place of this name is *al-'akaba*, between Minā and Mecca, where the ritual stone-throwing of the pilgrimage takes place. I 314b

**'akāl** (A), or *brim* : ringed cord or rope to go over the headscarf worn by men. V 740b

**'akār** (A) : in law, ~ denotes immovable property, such as houses, shops and land, and as such is identical with 'reality' or 'real property'. The opposite is *māl mankul*. The owner of ~ is also deemed to be the owner of anything on it, over it or under it, to any height or depth. S 55a

**aḳḳe** (T) : the name for the Ottoman silver coin referred to by European authors as *aspre* or *asper*. I 317b; II 119a; V 974a; VIII 978a; those taxes and dues (*rūsūm*, → **RASM**) which were paid in cash were often called ~. VIII 486a

**'aḳd** (A) : the legal act, especially that which involves a bi-lateral declaration, viz. the offer and the acceptance. I 318a

In the science of diplomatic, ~ is used for contract (syn. ‘AHD, *mithāk*), in particular a civil contract, often more clearly defined by an additional genitive, such as ‘*akd al-nikāh*, ‘*akd al-sulh*, etc. II 303a

In rhetoric, ~ ‘binding’ denotes the *iktibās* when it is put into verse and its source is indicated. III 1091b

In archery, ~, or *kafla*, denotes the lock, locking, sc. the position on the bow-string of the fingers of the right hand, and especially that of the thumb in the ‘Mongolian’ technique of locking. IV 800b

In grammar, ~ is the nexus linking the two terms of the nominal and verbal phrases. IV 895b

In astronomy, ~ means node, and it is often used, in combination with *ra’s* and *ḍhanab*, instead of *ḌAWZAHAR* to indicate the two opposite points in which the apparent path of the moon, or all planets, cuts the ecliptic. V 536a

**akdariyya** (A): in law, the name of a well-known difficult question about inheritance, viz. whether a grandfather can exclude a sister from her inheritance in the case of a woman leaving behind as her heirs her husband, her mother, her grandfather, and her sister. I 320a

‘**akf** (A): a word used in the Qur’ān to designate the ceremonial worship of the cult and also the ritual stay in the sanctuary, which was done, for example, in the Meccan temple. VI 658a

**akḥawi** (Touareg): a woman’s camel saddle, provided with semi-circular hoops attached to the side, used by the Touareg of the Sahara. III 667a

**akḥbār** → **KHABAR**

♦ **akḥbārīyya**: in Twelver *shī‘ism*, those who rely primarily on the traditions, *akḥbār*, of the *IMĀMS* as a source of religious knowledge, in contrast to the *uṣūlīyya*, who admit a larger share of speculative reason in the principles of theology and religious law. S 56b

**akhi** (T < *akī* ‘generous’): a designation of the leaders of associations of young men organised as guilds in Anatolia in the 7-8th/13-14th centuries, who adopted the ideals of the *FUTUWWA*. I 321a; II 966b ff.

One of three grades in the ~ organisation, denoting the president of a corporation of *fityān* (s. *FATĀ*) and owner of a meeting-house, *ZĀWIYA*. I 322b; II 967b

**akḥdar** → **ZAHR**

**ākḥira** (A): the life to come, the condition of bliss or misery in the hereafter. I 325a

**akḥlafa** (A): a verb conveying the notion ‘he [the child] passed the time when he had nearly attained to puberty’. VIII 822a

**akḥnif** (A), or *khnif*: a short Berber cape of black wool, woven in one piece, with a large red or orange medallion on the back, hooded for men, unhooded for women. II 1116a; V 745b

**ākḥtabēgi** → **ĀKHÜRBEG**

**ākḥünd** (T, P): a title given to scholars; in Persian it is current since *Timūrid* times in the sense of ‘schoolmaster, tutor’. I 331b

**ākḥūr-sālār** → **SĀLĀR**

**ākḥürbeg** (Ind.P): under the *Dihli* sultanate, the superintendent of the royal horses, there being one for each wing of the army. Under the *Mughals*, this officer was known as the *ātbēgi* or *ākḥtabēgi*. V 689b

‘**akid** (A): a leader of a Bedouin raid. II 1055a

‘**akida** (A): creed; doctrine, dogma or article of faith. I 332b; IV 279b

‘**akik** (A): cornelian; the name has been transferred to any kind of necklace which is of a red colour. I 336a; VIII 269a

‘**akika** (A): the name of the sacrifice on the seventh day after the birth of a child; also, the shorn hair of the child, which is part of the seventh-day ritual. I 337a; IV 488a; VIII 824b

‘**akil** (A, pl. ‘*ukkāl*): ‘sage’.

Among the *Druze*, a member initiated into the truths of the faith; those not yet initiated, yet members of the community, are called *djuhhal* (→ *ḌJHHIL*). II 633a

‘**ākila** (A): in penal law, the group of persons upon whom devolves, as the result of a natural joint liability with the person who has committed homicide or inflicted bodily harm, the payment of compensation in cash or in kind, the *DIYA*. I 337b

**ākindji** (T): irregular cavalry during the first centuries of the Ottoman empire, based on and primarily for service in Europe. I 340a

**akīṭ** (A): sour-milk cheese, made by pre-Islamic Arabs. II 1057b

**akkār** (A, < Ar; pl. *akara*): lit. tiller, cultivator of the ground; term applied to the peasantry of Aramaean stock in Syria and ‘Irāk with a pejorative sense. S 58b

‘**akl** (A): reason; intellect or intelligence. I 341b; IV 157a

In neoplatonic speculation, ~ is the first, sometimes the second, entity which emanates from the divinity as the first cause, or proceeds from it by means of intellectual creation. I 341b

In scholastic theology, ~ is a natural way of knowing, independently of the authority of the revelation, what is right and wrong. I 341b

To the philosophers of Islam, who followed Aristotle and his Greek commentators, more especially Alexander of Aphrodisias, ~ is that part of the soul by which it ‘thinks’ or ‘knows’ and as such is the antithesis of perception. The Muslim philosophers recognised a hierarchy of separate intelligences (‘*ukūl muḥārika*), usually ten in number, each lower one emanating from the higher. I 341b

In penal law, ~ is the compensation in cash or in kind required by the ‘*ĀKILA* in cases of homicide or instances of bodily harm. I 338a; and → *DIYA*

In prosody, a deviation from the proper metre, in particular a missing *la* in the foot *muḥā’a/la/taun*. I 672a

In *Druze* hierarchy, the highest of the five cosmic ranks in the organisation. II 632a

♦ *al-‘aql al-awwal* : in ‘Abd al-Razzāk al-Kāshānī’s mystical thought, the Universal Reason, which proceeds by a dynamic emanation from God. This is a spiritual substance and the first of the properties which the divine essence implies. I 89b

♦ *‘aqliyyāt* : a technical term in scholastic theology, signifying the rational (and natural) knowledge which the reason can acquire by itself. According to the Mu‘tazili tradition and Sa‘adya al-Fayyūmī, ~ denotes that which is accessible to the reason and especially, on the ethical level, the natural values of law and morals. The term also denotes a genus of theological dissertations, going back to the 6th/12th century. I 342b

*‘aqrab* (A) : in astronomy, *al-~* is the term for Scorpius, one of the twelve zodiacal constellations. VII 83b

*akrābādīn* (A, < Syr) : a title of treatises on the composition of drugs; pharmacopoeias. I 344a

*aksakāl* : in traditional Özbek society, the respected older headman of a village, who mediated disputes. VIII 233b

*akšimā* : a term usually translated as ‘liquid, syrup’, but, since one of the recipes mentions the presence of yeast among the ingredients of this drink, it must presumably be a variety of sweetened beer such as *FUKKĀ’*. VI 721b

*akūnīfūn* (A, < Gk) : in medicine, a particularly deadly poison originating from a plant root. Synonyms are *khānīk al-nimr*, *khānīk al-dhīb*, *kātil al-nimr*, *nabbāl*, and *bīsh*. S 59b

*āl* (A) : a clan, a genealogical group between the family and the tribe. Later, ~ came to mean the dynasty of a ruler. I 345b; and → *AHL*. Also, a demon who attacks women in childhood, a personification of puerperal fever. I 345b

*āla* (A, pl. *ālāt*) : an instrument, utensil.

In grammar, ~ is found in expressions as *ālāt al-ta‘rīf*, instrument of determination, and *ālāt al-taḥḍīb*, instrument of comparison. I 345b

In the classification of sciences, *ālāt* is the name of such attainments as are acquired not for their own sake, but ‘as a means to something else’. I 345b

*a‘lā* (A) : higher; *al-a‘lā* is used as an epithet to differentiate between the patron and the client, when both are referred to as *MAWLĀ*. I 30b

*ālaba* (A) : a geographical term used to denote the northern part of the Iberian peninsula beyond the left bank of the upper valley of the Ebro. I 348b

♦ *ālaba wa ‘l-ḳilā’* : a geographical expression used in the 2nd-3rd/8th-9th centuries to denote that part of Christian Spain which was most exposed to the attacks of summer expeditions sent from Cordova by the Umayyad *AMĪRS*. I 348b

*alābālgāhā* (A) : the trout. VIII 1021a

*‘ālam* (A) : world. I 349b

♦ *‘ālam al-djābarūt* : ‘the world of (divine) omnipotence’, *BARZAKH*, to which

belong, according to al-Ghazālī, the impressionable and imaginative faculties of the human soul. I 351a

♦ *‘ālam al-malakūt* : a Qur’ānic term for ‘the world of Kingdom, of Sovereignty’, the world of immutable spiritual truths, and hence of the angelic beings, to which are added all of Islamic tradition, the Preserved Table, the Pen, the Scales, and often the Qur’ān. I 351a

♦ *‘ālam al-mulk* : a Qur’ānic term meaning ‘the world of kingship’, i.e. the world of becoming, the world here below. I 351a

*‘alāma* (A, T *‘alāmet*) : emblem, presented by early Islamic rulers to their close pages as a sign of honour. VIII 432b

In the science of diplomatic, the signature of the person drawing up the document, part of the concluding protocol in the classical period. II 302a

In the Muslim West, a mark of ratification or initialling, on all official chancery documents. I 352a; the formula of authorisation (*wa ‘l-hamdu li-llāhi waḥdah*), written in large lettering at the head of despatches and commissions. II 331b

*ālāp* (H) : the introductory improvisation, the first part in a performance of classical or art music of India. III 454a

*ālāt* → *ĀLA*

*alay* (T, prob. < Gk *allagion*) : in Ottoman usage, a troop, a parade, and hence a crowd, a large quantity. It was used from the time of the 19th-century military reforms to denote a regiment. I 358a

*albasti* : in Özbek folk tradition, a witch-like *DJINN*. VIII 234b

*‘ālim* → *FAKĪH*

♦ *‘ālīma* (A) : lit. a learned, expert woman, ~ is the name of a class of Egyptian female singers forming a sort of guild, according to sources of the 18th and 19th centuries. I 403b

*aljamía* (Sp, < A *al-‘adjamiyya*) : the name used by the Muslims of Muslim Spain to denote the Romance dialects of their neighbours in the north of the Iberian peninsula. In the later Middle Ages, ~ acquired the particular meaning which is attributed to it today: a Hispanic Romance language written in Arabic characters. I 404b

*allāhumma* (A) : an old formula of invocation, used in praying, offering, concluding a treaty and blessing or cursing. I 418a

*‘alma* → *GHĀZIYA*

*almogávares* (Sp, < A *al-mughāwīr*) : the name given at the end of the Middle Ages to certain contingents of mercenaries levied from among the mountaineers of Aragon. I 419b

*aluka* → *MA‘LUKA*

*ālūwī* (A, < Gk) : the aloe drug, i.e. the juice pressed from the leaves of the aloe. VIII 63b

*alwān* (A) : a lute with a long neck and plucked strings. VI 215b

*alya* (A) : the fat tail of a sheep. II 1057b

ama (A): a female slave. I 24b

'amā (A): in the mystical thought of 'Abd al-Karīm al-Djīlī, the simple hidden pure Essence before its manifestation, one of the important scales or 'descents' in which Absolute Being develops. I 71a

āmād (U): in Urdu poetry, the part of the elegy, MARTHIYA, where the army's preparation for battle is described, sometimes including a detailed description of the hero's horse. VI 611b

'amal (A): performance, action. I 427a; II 898a; 'that which is practised', the moral action in its practical context and, secondarily, the practical domain of 'acting'. I 427b

In law, ~ is judicial practice. I 427b

As a legal and economic term, ~ denotes labour, as opposed to capital. I 428a

♦ 'amal bi 'l-yad ('amal al-yad): in medicine, the early expression for surgery, later replaced by *djirāha*. II 481b

♦ 'ilm al-'amali → 'ILM

♦ 'amaliyya: the practical sciences, viz. ethics, economics and politics, as determined by the philosophers. I 427b

amān (A): safety, protection.

In law, a safe conduct or pledge of security by which a non-Muslim not living in Muslim territory becomes protected by the sanctions of the law in his life and property for a limited period. I 429a; II 303b; III 1181b; and → IDHN

'amāri → HAWDA

amazal (B), and *amzyad*, *amhaz*, *amhars*, *awrih*: an institution concerning an individual, occurring in the case of a stranger to the group who, usually after committing some offence in his own clan, has imposed the 'AR, 'transfer of responsibility', and obtained the protection of another group which he makes henceforward the beneficiary of his work. The stranger becomes ~ when his protector has given to him in marriage his own daughter or another woman over whom he holds the right of *DJABR*. S 79b

'amd (A): in law, an intentional act; one that is quasi-deliberate is called *shibh 'amd*. II 341a; IV 768b; IV 1101b

āmeddjī (T, < P *āmad*): an official of the central administration of the Ottoman empire, who headed the personal staff of the RE'IS AL-KUTTĀB 'chief Secretary'. The office seems to have come into being later than the 17th century and increased in importance after the reforms. I 433a; II 339a; referendar or reporter of the Imperial Diwān. VIII 481b

amēnokāl (B): any political leader not subordinate to anyone else. The title is applied to foreign rulers, to high-ranking European leaders, and to the male members of certain noble families; in some regions of the Sahara, ~ is also given to the chiefs of small tribal groups. I 433b

amghar (B): an elder (by virtue of age or authority). ~ is used for different functions among the various Berber tribes. I 433b

amhars → AMAZZAL

amhaz → AMAZZAL

'amid (A): a title of high officials of the Sāmānid-Ghaznawid administration, denoting the rank of the class of officials from whom the civil governors were recruited. I 434a; under the Saldjūks, an official in charge of civil and financial matters. VI 275a

'āmīl (A, pl. 'umūl, 'awāmīl): a Muslim who performs the works demanded by his faith; as technical term, it came to denote tax-collector, government agent; (provincial) governor [in North Africa and Spain] in charge of the general administration and finance. I 435a

Among the Bohorās sect in India, ~ denotes a local officiant appointed by the head of the sect to serve the community in respect of marriage and death ceremonies, and ritual prayer. I 1255a

In grammar, ~ signifies a *regens*, a word which, by the syntactical influence which it exercises on a word that follows, causes a grammatical alteration of the last syllable of the latter. I 436a

♦ 'awāmīl al-asmā': in grammar, the particles governing nouns. III 550a

amin (A): trustworthy; an overseer, administrator. I 437a; VIII 270b

As a technical term, ~ denotes the holders of various positions 'of trust', particularly those whose functions entail economic or financial responsibility. I 437a

In law, ~ denotes legal representatives. I 437a

In the Muslim West, ~ carried the technical meaning of head of a trade guild, which in the East was called 'ARIF. I 437a; and → EMİN

♦ amin al-'āšima: the chairmen of the municipalities of Damascus, Beirut, Baghdad and Amman, thus called in order to emphasise their particular importance in relation to the seat of the government; elsewhere in the Arab East, the original designation, *ra'is al-baladiyya*, is retained. I 975b

♦ amin al-hukm: the officer in charge of the administration of the effects of orphan minors (under the early 'Abbāsids). I 437a

amir (A, pl. *umarā'*): commander, governor, prince. I 438b; a person invested with command (AMR), and more especially military command. I 445a; III 45b; IV 941 ff.

For its use in Ottoman Turkish, → EMİR

♦ amir ākhūr: the supervisor of the royal stables. I 442b; IV 217b; and → MİR-ĀKHÜR

♦ amir dād: the minister of justice under the Saldjūks. I 443b

♦ amir djāndār: in Mamlūk Egypt, 'Marshal of the Court', under whose command the RIKĀBDĀR 'groom' was. VIII 530a

♦ amir al-hādjdj: the leader of the caravan of pilgrims to Mecca. I 443b

♦ amir madjlis: the master of audiences or ceremonies. Under the Saldjūks of Asia Minor, the ~ was one of the highest dignitaries. Under the Mamlūks, the ~ had charge of the physicians, oculists and the like. I 445a

- ♦ **amir al-mu'minin** : lit. the commander of the believers; adopted by 'Umar b. al-Khaṭṭāb on his election as caliph, the title ~ was employed exclusively as the protocollary title of a caliph until the end of the Caliphate as an institution. I 445a
- ♦ **amir silāh** : the grand master of the armour. Under the Mamlūks, the ~ was in charge of the armour-bearers and supervised the arsenal. I 445b
- ♦ **amir al-umārā'** : the commander-in-chief of the army. I 446a; II 507b
- ♦ **al-umārā' al-muṭawwakūn** → **ṢĀḤIB AL-BĀB**
- amladj** (A) : the fruit of the *Phyllanthus emblica*, which was useful against haemorrhoids. The Arabs and Europeans in the Middle Ages mistook it for a myrobalanus. S 349b
- '**amlūk** (A) : the offspring of a **ḌINN** and a woman. III 454b
- '**amm** (A, pl. *ā'mām*) : paternal uncle. IV 916b
- ♦ '**amm waḍḍāh** : a child's game described as searching (in the dark) for a very white bone tossed far away, with the finder being allowed to ride upon his playmates. The Prophet is said to have engaged in this as a child. V 615b
- amma** (A), or *ma'mūma* : a wound penetrating the brain; a determining factor in the prescription of compensation following upon physical injury. **DIYA**. II 341b
- '**amma** (A, pl. *ā'wamm*) : the plebs, common people. I 491a; I 900a ff.; IV 1098a; V 605b; and → **KHĀṢṢ**
- ♦ '**ammī** : among the **Uṣūliyya**, a lay believer. VIII 777b
- amr** (A) : as Qur'ānic and religious term, divine command. I 449a
- For its use in Ottoman Turkish, → **EMR**
- '**amūd** (A) : a tent pole; a monolithic column and capital; a constructed pillar. I 457b; the main stream of a river, in particular the Nile, as distinguished from the minor branches and the canals. VIII 38a
- ♦ '**amūd al-kašida** → **MUSAMMAT**
- amzār** → **MIZWĀR**
- amzyad** → **AMAZZAL**
- ānā** : originally, an Indian money of account, a sixteenth share, one rupee being 16 ~. Later, the name was given to an actual coin. VI 121b
- '**anā'** → **DJALSA**
- '**anāk** (A) : in zoology, ~ denotes a kind of lynx, the caracal. I 481a
- In astronomy, '**anāk al-arḍ** is γ Andromedae and '**anāk al-banāt** is the ζ of the Great Bear. I 481a
- anayasa** → **ḲĀNŪN-ī ESĀSī**
- '**anaza** (A) : a short spear or staff.
- In North Africa, ~ survives as an architectural term signifying an external **MIḤRĀB** for those praying in the court of the mosque. I 482a
- '**anbar** (A) : the sperm-whale. VIII 1022b
- anbata** (A) : a verb which conveys the meaning 'his [a boy's] hair of the pubes grew forth, he having nearly attained the age of puberty'. VIII 822a

- anbik** (A, < Gk) : the part known as the 'head' or 'cap' of the distilling apparatus used in alchemy. I 486a
- '**andam** → **BAKKĀM**
- andargāh** (P, *A mustaraka*) : epagomenae, the five odd days added at the end of the Persian year as intercalary days. II 398a
- andjūdhan** → **HILTĪT**
- andjuman** → **DJAM'ĪYYA**
- anflūs** → **MIZWĀR**
- angusht** (P) : fingerbreadth; a unit of measurement under the Mughals which was standardised at 2.032 cm by the emperor Akbar at the end of the 10th/16th century. II 232a
- '**anķā** (A) : a fabulous bird approximating the phoenix, in all likelihood a type of heron. I 509a
- In music, an ancient instrument described as having open strings of different lengths but identically situated bridges. The name suggests a long-necked instrument, probably a trapezoidal psaltery, one species of which was known later as the **ḲANŪN**. VII 191a
- '**ankabūt** (A) : spider. I 509a
- In astronomy, a movable part on the front of the astrolabe. I 723a
- anķad** (A) : a generic name for the tortoise and the hedgehog. V 389b
- anķalis** (A, L *Anquilla*) : the eel. VIII 1021a
- annīyya** (A) : an abstract term formed to translate the Aristotelian term τὸ ὄντι, 'thatness' of a thing; ~ is also used for non-existential being. I 513b
- anšāb** → **NUṢUB**
- anšār** (A) : 'helpers'; those men of Medina who supported Muḥammad. I 514a
- '**ansāra** (A) : the name of a festival. Among the Copts, ~ is the name for Pentecost, while in North Africa, ~ denotes the festival of the summer solstice. I 515a
- anšūyah** (A, < Sp *anchou*), or *andjūyah* : the anchovy (*Engraulis boeilema*); for the many synonyms, VIII 1021a
- '**antari** (A) : in Egypt, a story-teller who narrates the Romance of 'Antar. I 522a; (< T) a short garment worn under the **KAFTĀN**; a lined vest ranging from short to knee length, worn by women. I 522a; V 740b
- anwā'** (A, s. *naw'*) : a system of computation based on the acronychal setting and helical rising of a series of stars or constellations. I 523a; VIII 98a; VIII 734a; and → '**ILM AL-ĀNWĀ'**
- anzarūt** (A) : a gum-resin from a thorn-bush which cannot be identified with certainty. It was used for medical purposes. S 77b
- āpa** : 'older sister', an important term in Özbek kinship terminologies. VIII 234a
- '**ār** (A) : shame, opprobrium, dishonour.
- In North Africa, ~ presupposes a transfer of responsibility and of obligation, arriving at a sense of 'protection' for the suppliant, in default of which dishonour falls on the supplicatee, who is obliged to give satisfaction to the suppliant.

The most simple transfer is by saying *ʿār* 'alik 'the ~ on you', and making a material contact with the person to whom the appeal is made, for example touching the edge of his turban or laying one's hand on him or his mount. ~ is also used towards saints, to whom sacrifices are offered to obtain their intercession. III 396a; S 78a

*ʿaraba* (A), or *ʿarabiyya* : a cart, introduced into Mamlūk Egypt. Its name supplanted *ʿADJALA* in popular use as a generic term for carriage. I 205b; I 556b

*ʿarabi* (hadrami) → SUKUTRI

*ʿarabiyya* → ʿARABA

*ʿarad* (A, pl. *dʿarad*) : the translation of the Aristotelian term *συμβεβηκός* 'accident', denoting 1) that which cannot subsist by itself but only in a substance of which it is both the opposite and the complement, and 2) an attribute which is not a constituent element of an essence. I 128b; I 603b

*aʿradj* → ʿARDJĀ

*aʿraf* (A, s. *ʿurf*) : 'elevated places'; a term used in the Qurʾān, in an eschatological judgement scene, and interpreted as 'Limbo'. I 603b

*ʿarāʾish* (A) : brushwood huts, in Western Arabia. I 106b

*arāk* → KABĀTH

*ʿarākċin* → ʿARAKIYYA

*ʿarakiyya* (A) : a skull cap, often embroidered, worn by both sexes by itself or under the head-dress in the Arab East; called *ʿarākċin* in 'Irāk. A synonym in the Arabian peninsula is *maʿraka*. V 740b ff.; in the Turkish Kādīri dervish order, a small felt cap which the candidate for admission to the order brought after a year and to which the *SHAYKH* attached a rose of 18 sections; the cap is then called *tādċi*. IV 382b

*arbaʿiniyya* → ČILLA

*arbaʿūn* (A) : forty.

*arbaʿūn ḥadīth*<sup>m</sup> (A, T *kirk ḥadīth*, P *čihil ḥadīth*) : a genre of literary and religious works centred around 40 traditions of the Prophet. S 82b

*ard* (A) : earth, land.

♦ *ard amiriyya* : in law, land to which the original title belongs to the State, while its exploitation can be conceded to individuals. II 900b

♦ *ard madhūna* : an expression occasionally heard in Saudi Arabia which is used to distinguish the sands of al-Dahnā' from those of al-Nafūd, the colour of which is said to be a lighter shade of red; ~ is also equated with *ard mundahina* 'land only lightly or superficially moistened by rain'. II 93a

♦ *ard mamlūka* : in law, land to which there is a right of ownership. II 900b

♦ *ard matrūka* : in law, land placed at the disposal of corporate bodies. II 900b

♦ *ard mawāt* : in law, waste land, defined as free land, situated away from inhabited areas and out of ear-shot of houses. II 900b

♦ *ard mawkūfa* : in law, land set aside for the benefit of a religious endowment. II 900b

♦ *ard mundahina* → ARD MADHŪNA

*ʿard* (A) : review of an army or troops. I 24a; and → ISTIʿRĀD

♦ *ʿard ḥāl* : petition, used in the Ottoman empire. I 625a

*ʿardċa* (A) : lame.

In poetry, ~ is used to designate the unrhymed line inserted between the third line and the last line of a monorhyme quatrain, RUBĀʿI. The composition is then called *aʿradċi*. VI 868a

*arākċas* (Kābyle, < ʿA RAKKĀS) : a simple contrivance of a water-mill made from a pin fixed on a small stick floating above the moving mill-stone; this pin, fixed to the trough containing grain, transmits a vibration to it which ensures the regular feeding of the grain into the mouth of the mill. VIII 415b

*argan* (B) : the argan-tree (*argania spinosa* or *argania sideroxylon*), growing on the southern coast of Morocco. I 627b

*arghūl* (A) : a type of double reed-pipe which has only one pipe pierced with finger-holes, while the other serves as a drone. The drone pipe is normally longer than the chanter pipe. When the two pipes are of equal length, it is known as the ZUMMĀRA. The ~ is played with single beating reeds. The drone pipe is furnished with additional tubes which are fixed to lower the pitch. In Syria, the smaller type of ~ is called the *mashūra*. VII 208a

*ʿarīd* (A, pl. *ʿurrād*) : the official charged with the mustering, passing in review and inspection of troops. III 196a; IV 265a ff.

♦ *ʿarīd-i mamālik* : the head of the military administration in Muslim India. He was also known as *sāhib-i diwān-i ʿard*. The Mughal name was *mir bakhshī*. As a minister, he was second only to the wazīr. He was the principal recruiting officer for the Sultān's standing army; he inspected the armaments and horses of the cavalry at least once a year, kept their descriptive rolls, and recommended promotions or punishments accordingly. The ~ was also responsible for the internal organisation and the discipline of the standing army and the commissariat. V 685b

*ʿarīda* (A) : a subtraction register, for those categories where the difference between two figures needs to be shown. It is arranged in three columns, with the result in the third. II 78b

*ʿarif* (A, pl. *ʿurafū*) : lit. one who knows; a gnostic. IV 326a; as a technical term, applied to holders of certain military or civil offices in the early and mediaeval periods, based on competence in customary matters, *ʿurf*. I 629a In the Muslim East, ~ was used for the head of the guild. I 629b In Oman and crucial Oman, ~ is the official in charge of the water distribution. IV 532a

Among the Ibādiyya, the plural form *ʿurafū* are experts (inspectors, ushers) appointed by the assistant of the *SHAYKH*, *khalīfa*. One of them supervised the collective recitation of the Qurʾān, another took charge of the communal meals, and others were responsible for the students' education, etc. III 96a

ʿariyya (A, pl. *ʿarāyā*): in law, fresh dates on trees intended to be eaten, which it is permitted to exchange in small quantities for dried dates. VIII 492a

ʿariyya (A): in law, the loan of non-fungible objects, distinguished as a separate contract from the loan of money or other fungible objects. ~ is defined as putting someone temporarily and gratuitously in possession of the use of a thing, the substance of which is not consumed by its use. I 633a; VIII 900a

arkān → RUKN

arnab (A): hare.

In astronomy, ~ is the Hare constellation found beneath the left foot of Orion, the legendary hunter. S 85b

♦ arnab bahri: in zoology, the term for *aplysia depilans*, a nudibranch mollusc of the order of *isthobranchia*, found widely in the sea. S 85b

♦ arnaba, or *rabāb turki*: a pear-shaped viol with three strings, which in Turkey appears to have been adopted from the Greeks, possibly in the 17th century, and which plays a prominent part in concert music today. VIII 348a

arpa (T): barley. I 658a

♦ arpa tanesi: a barley grain, used under the Ottomans to denote both a weight (approximately 35.3 milligrams) and a measure (less than a quarter of an inch). I 658a

♦ arpalik: barley money, used under the Ottomans up to the beginning of the 19th century to denote an allowance made to the principal civil, military and religious officers of state, either in addition to their salary when in office, or as a pension on retirement, or as an indemnity for unemployment. In the beginning it corresponded to an indemnity for fodder of animals, paid to those who maintained forces of cavalry or had to look after the horses. I 658a

ʿarrāda (A): a light mediaeval artillery siege engine, from which the projectile was discharged by the impact of a shaft forcibly impelled by the release of a rope. I 556b; I 658b; III 469b ff.; and → MANDJANIK

ʿarrāf (A): eminent in knowledge, a professional knower; a diviner, generally occupying a lower rank than the KĀHIN in the hierarchy of seers. I 659b; IV 421b

arrang (A, < Sp *arenque*), or *ranga*, *ranka*: the herring. VIII 1021a

arsh (A): in law, the compensation payable in the case of offences against the body; compensation in cases of homicide is termed *DIYA*. II 340b

ʿarsh (A): throne. V 509a; in North African dialects, 'tribe', 'agnatic group', 'federation'. I 661a; IV 362a

In Algerian law, the term given, during about the last hundred years, to some of the lands under collective ownership. I 661a

ʿarsi (A): in mediaeval ʿIrāk, a beggar who stops the circulation of blood in an arm or leg so that people think the limb is gangrenous. VII 494a

aru (B, pl. *irwan*): the Berber equivalent of *ṭālib*, student, from whom the Ibāḍiyya of the Mzāb recruit their ʿAZZĀBA for the religious council. III 98b

ʿarūd (A): in prosody, the last foot of the first hemistich, as opposed to the last foot of the second hemistich, the *ḍarb*. I 667b; IV 714b; VIII 747b

♦ ʿilm al-ʿarūd: the science of metrics, said to have been developed by al-Khāḍir of Mecca. I 667b; IV 57a; VIII 894a

ʿarūs resmi (T): an Ottoman tax on brides. The rate varied depending on whether the bride was a girl, widow, divorcee, non-Muslim, Muslim, rich or poor. In some areas, it was assessed in kind. The tax, which seems to be of feudal origin, is already established in the KĀNŪNS of the 15th century in Anatolia and Rumelia, and was introduced into Egypt, Syria and ʿIrāk after the Ottoman conquest. It was abolished in the 19th century and replaced by a fee for permission to marry. I 679a

aruzz → RUZZ

♦ aruzz mufalfal: a very popular mediaeval dish which resembled a type of Turkish *pilaw*. Made with spiced meat and/or chickpeas or pistachio nuts, the dish may contain rice coloured with saffron, white rice alone, or a combination of both. A variation of this dish, made from lentils and plain rice, was called *al-mudjaddara* and is similar to the modern preparation of the same name. VIII 653a

♦ al-aruzziyya: a mediaeval dish containing meat and seasonings (pepper, dried coriander and dill), into which a small amount of powdered rice was added during cooking, and washed (whole) rice towards the end of the preparation. VIII 653a

arzal → ATRĀF

ās (A, < Akk): myrtle (*Myrtus communis*). S 87a

ʿaṣā (A): a rod, stick, staff (syn. *ḡaḍīb*). Among the ancient Arabs, ~ was in common use for the camel herdsman's staff. In the Qurʾān, it is used a number of times, in particular for Moses' stick. I 680b

♦ shākk al-ʿaṣā: 'splitter of the ranks of the faithful'; under the Umayyads, a term used to characterise one who deserted the community of the faithful and rebelled against the legitimate caliphs. VII 546a

ʿaṣāba (A): male relations in the male line, corresponding to the agnates. I 681a; IV 595b; VII 106b

♦ ʿaṣabiyya (A): spirit of kinship in the family or tribe. Ibn Khaldūn used the concept of this term as the basis of his interpretation of history and his doctrine of the state; for him it is the fundamental bond of human society and the basic motive force of history. I 681a; II 962b; III 830b

asad (A, pl. *usūd*, *usud*, *usd*): lion; in astronomy, *al-*~ is the term for Leo, one of the twelve zodiacal constellations. I 681a; VII 83a

ʿaṣāʾib (A): the 'troops', 500 in number, the eighth degree in the ṣūfī hierarchical order of saints. I 95a

asaliyya → DHAWLAQIYYA

aṣamm (A): deaf.

In mathematics, ~ is the term used for the fractions, such as 1/11 or 1/13, which cannot be reduced to fractions called by words derived from names of their denominators, such as 1/12, which is half one sixth, 'sixth' being derived from six. III 1140b

'**asas** (A) : the night patrol or watch in Muslim cities. Under the Ottomans, the ~ was in charge of the public prisons, exercised a kind of supervision over public executions, and played an important role in public processions. He received one tenth of the fines imposed for minor crimes committed at night. I 687a; IV 103b In North Africa, the ~ assured not only public security but also possessed a secret and almost absolute authority in the important affairs of the community. He kept guard at night in the central market, at warehouses and on the ramparts till the advent of the French. I 687b

asātir → USTŪRA

'**aşb** (A) : in early Islam, a Yemenite fabric with threads dyed prior to weaving. V 735b

In prosody, a deviation from the proper metre, in particular a missing *fatḥa* in the foot *mufa'al/a'tun*. I 672a

'**aşba** (A) : a folded scarf worn by women in the Arab East. V 740b

aşba' → IŞBA'

asbāb → SABAB

asfal (A) : lower; *al-asfal* is used as an epithet to differentiate between the patron and the client, when both are referred to as MAWLĀ. I 30b

'**aşfar** (A) : yellow; also, in distinction from black, simply light-coloured. I 687b

♦ banu 'l-aşfar : the Greeks; later, applied to Europeans in general, especially in Spain. I 687b ff.

aşh → TOY

aşhāb (A, s. **şāhib**) : followed by the name of a locality in the genitive, ~ serves to refer to people who are companions in that particular place. Followed by a personal name in the genitive, ~ is, alongside the NISBA formation, the normal way of expressing the 'adherents of so-and-so' or the 'members of his school'. When followed by an abstract noun in the genitive, ~ denotes adherents of a specific concept. VIII 830b; and → ŞAHABA; ŞĀHĪB

♦ aşhāb al-arbā' : in Mamlūk times, night patrols coming under the authority of the chief of police, *wālī*. I 687a

♦ aşhāb al-aşhā'ir : the four orders of the Burhāmiyya, Rifā'iyya, Kādiriyya and Aḥmadiyya, according to Djabarti. II 167a

♦ aşhāb al-ḥadīth → AHL AL-ḤADĪTH

♦ aşhāb al-kahf : 'those of the cave', the name given in the Qur'ān for the youths who in the Christian West are usually called the 'Seven Sleepers of Ephesus'. I 691a; IV 724a

♦ aşhāb al-rass : 'the people of the ditch' or 'of the well'; a Qur'ānic term, possibly alluding to unbelievers. I 692a; III 169a

♦ aşhāb al-ra'y → AHL AL-RA'Y

♦ aşhāb al-sāth, or *ṣutūhiyya* : 'the roof men', designation for the followers and disciples of the 7th/13th-century Egyptian saint Aḥmad al-Badawī. I 280b

♦ aşhāb al-şad-jara : 'the men of the tree'; those who took the oath of allegiance to the Prophet under the tree in the oasis of al-Ḥudaybiya, as mentioned in Q 48:18. VIII 828a; S 131a

♦ aşhāb al-ukhūdūd : 'those of the trench'; a Qur'ānic term, possibly alluding to unbelievers. I 692b

ashām → ESHĀM

aşhar → ŞAHRĀ'

'aşhara (A) : ten.

♦ al-'aşhara al-mubashshara : the ten to whom Paradise is promised. I 693a

āshdjī (T) : lit. cook; an officer's rank in an ORTA, subordinate to that of the CORBADJĪ, or 'soup purveyor'. VIII 178b

aşhada (A) : a technical term of childhood, said of a boy who has attained to puberty. VIII 822a

♦ aşhadat : a technical term of childhood, said of a girl who has menstruated and has attained to puberty. VIII 822a

'**āshik** (A) : lover; a term originally applied to popular mystic poets of dervish orders. It was later taken over by wandering poet-minstrels. Their presence at public gatherings, where they entertained the audience with their religious and erotic songs, elegies and heroic narratives, can be traced back to the late 9th/15th century. I 697b; III 374a; IV 599a; V 275a ff.

'**āshikh** (Azeri Turkish, < 'ĀSHIK) : in Azeri literature, a genre of folk-literature comprising romantic poems, which made great advances in Aḥarbaydjan in the 17th and 18th centuries and formed a bridge between the classical literary language and the local dialects. I 193b

'**āshira** (A) : usually a synonym of QĀBĪLA 'tribe', ~ can also denote a subdivision of the latter. I 700a; IV 334a

'**āshiyya** (A), and variants: a word loosely taken in the sense of evening, although it used to designate more precisely the end of the day, NAHĀR. In this sense it was the opposite of DUĤĀ. V 709b

aşh (A, P *tanāb*) : rope; a unit of measurement equalling 39.9 metres. II 232b

aşhrāf (A) : one of the plurals of *şharīf*, meaning among the pre-Islamic Arab tribes those free men who could claim an eminent position because of their pure descent from illustrious ancestors that gave superiority by either birth or acquired merit to its possessors. In Islamic times, it was especially applied to the descendants of Muḥammad's family, AHL AL-BAYT. VII 926b

In India, ~ denoted Muslims of foreign ancestry. They were further divided into *sayyid* (those reckoning descent from the Prophet through his daughter Fāṭima), *shaykh* (descendants of the early Muslims of Mecca and Medina), *mughal* (those who entered the sub-continent in the armies of the Mughal dynasty), and

*paihan* (members of Pashtō-speaking tribes in north-west Pakistan and Afghanistan). III 411a

*ashrafi* (A): in numismatics, a Burdji Mamlūk gold coin, the coinage of which was continued by the Ottomans after their conquest of Egypt and Syria. VIII 228b; an Ottoman gold coinage, introduced under Muṣṭafā II to replace the discredited *SULTĀNĪ*. VIII 229b; an Ak Koyunlu gold coin, copied exactly on the Burdji Mamlūk ~. Its weight was ca. 3.45 gr. VIII 790a; in Safawid Persia, all the gold coins were popularly called ~, but there were actually several different varieties to which the name was given, which were distinguished from one another by their weights rather than by their designs or legends. The true ~, used by Ismā'il as a standard for his gold coinage, weighed 18 *nukhūds* (approximately 3.45 gr.), and had its origin in the weight of the Venetian gold ducat. VIII 790b

*'ashshāb* (A): from *'ushib*, a fresh annual herb which is afterwards dried and, in medical literature, denotes simples, ~ means a gatherer or vendor of herbs; a vendor or authority on medicinal herbs. I 704a

*'ashūra* (A, < Heb): the name of a voluntary fast-day, observed on the 10th of Muḥarram. I 265a; I 705a; S 190a

*aşıl* (A): a term used in reference to the time which elapses between the afternoon, *'aşr*, and sunset; in the contemporary language this word tends to be employed for the evening twilight. V 709b; and → *KAFĀLA*

*'askar* (A): army, in particular one possessing siege artillery. II 507a; 'garrison settlements' (syn. *mu'askar*, *ma'askar*) founded in the Arab East during the caliphate period. IV 1144a

♦ *'askari* (A, < *'ASKAR*; T *'askeri*): in Ottoman technical usage a member of the ruling military caste, as distinct from the peasants and townspeople; ~ denoted caste rather than function, and included the retired or unemployed ~, his wives and children, manumitted slaves of the sultan and of the ~, and also the families of the holders of religious public offices in attendance on the sultan. I 712a; IV 242a; IV 563a

*'askarī* → *'ASKARĪ*

*aşl* (A, pl. *uşūl*): root, base. III 550a

In classical Muslim administration, ~ is the estimated figure, as opposed to the amount actually received, *ISTIKHRĀDJ*. II 78b

In military science, *uşūl* were the theoretical divisions of the army into five elements: the centre, the right wing, the left wing, the vanguard, and the rear guard. III 182a

In music, the *uşūl* are the basic notes which, with the pause, make up the cycles of an *İKĀ'*. S 408b

For *uşūl* in prosody, → *FAR'*

♦ *uşūl al-fikḥ*: the 'roots' or sources of legal knowledge, viz. the Qur'ān, *sunna*, consensus and analogy. II 887b; legal theory. II 182b

♦ *uşūliyya* → *AKHBĀRIYYA*

*aşlah* (A): most suitable or fitting.

In theology, the 'upholders of the *aşlah*' were a group of the Mu'tazila who held that God did what was best for mankind. I 713b

*aslami* (A): a term used to designate first-generation Spanish converts, who were formerly Christians, whereas the term *islami* was reserved for the former Jews. VII 807b

*asmā'* → *ISM*

*'aşr* (A): time, age; the (early part of the) afternoon. This period of day follows that of the midday prayer, *ZUḤR*, and extends between limits determined by the length of the shadow, but is variable, according to the jurists. I 719a; V 709b

♦ *salāt al-'aşr*: the afternoon prayer which is to be performed, according to the books of religious law, in between the last time allowed for the midday prayer, *ZUḤR*, and before sunset, or the time when the light of the sun turns yellow. According to Mālik, the first term begins somewhat later. I 719a; VII 27b; VIII 928b

*'asās* (A): night-watchman. This term is used particularly in North Africa; at Fez at the beginning of the 20th century, ~ also was used for policemen in general. I 687b

In the Mzāb, ~ is used for the minaret of the Abādi mosques. I 687a

*aşturlāb* (A, < Gk), or *aşturlāb*: astrolabe. The name of several astronomical instruments serving various theoretical and practical purposes, such as demonstration and graphical solution of many problems of spherical astronomy, the measuring of altitudes, the determination of the hour of the day and the night, and the casting of horoscopes. When used alone ~ always means the flat or planispheric astrolabe based on the principle of stereographic projection; it is the most important instrument of mediaeval, Islamic and Western, astronomy. I 722b

*aştūrū* (A, < Gr): the oyster. VIII 707a

*'atā'* (A): lit. gift; the term most commonly employed to denote, in the early days of Islam, the pension of Muslims, and, later, the pay of the troops. I 729a

*'ataba* (A, pl. *'atabāt*): doorstep.

In (folk) poetry, ~ (or *farḡa* 'spread, mat') is used to designate the first three lines of a monorhyme quatrain (*a a a a*), or each of the three lines, when insertions have been made between the third line and the last, e.g. as in *a a a x a*. The last line is then called the *ghatā* 'cover' or, in longer compositions, the *tākiyya* 'skull-cap'. VI 868a

In its plural form, more fully *'atabāt-i 'āliya* or *'atabāt-i muḥaddasa*, *'atabāt* designates the *shī'ī* shrine cities of 'Irāq (Nadjaf, Karbalā'), Kāzimayn and Sāmarrā) comprising the tombs of six of the IMĀMS as well as a number of secondary shrines and places of visitation. S 94a

*'atāba* (A): a modern Arabic four line verse, common in Syria, Palestine, Meso-

potamia and ‘Irāk, in a sort of WĀFIR metre. The first three lines not only rhyme, but generally repeat the same rhyming word with a different meaning. The last line rhymes with the paradigm ~ ‘lovers’ reproach’, the last syllable of which is often supplied without making sense. I 730b

**atabak** (T *atabeg*) : the title of a high dignitary under the Saljūqs and their successors. I 731a

**atalik** (T) : a title which existed in Central Asia in the post-Mongol period meaning in the first place a guardian and tutor of a young prince, then a close counsellor and confidant of the sovereign. It was synonymous with *atabeg* (→ ATABAK). I 733b; S 96b

**atalikat** (Cau) : a custom among the Čerkes tribes of the Caucasus, which consisted of having children raised from birth (boys until 17-18 years) in the families of strangers, often vassals. This created a sort of foster brotherhood which served to tighten the feudal bonds and unite the various tribes. II 23a

**atam** (A) : a fabulous marine creature mentioned by mediaeval Arab authors. It lurks in the Sea of China, has the head of a pig, is covered with a hairy fleece instead of scales, and shows female sexual organs. VIII 1023a

**‘atama** (A) : the first third of the night from the time of waning of the red colour of the sky after sunset, SHAFAK. I 733b; a variant name given to the *ṣalāt al-‘ishā*’ (→ ‘ISHĀ). VII 27a

**ātābēgi** → ĀKHÜRBEĞ

**‘atf** (A) : connection.

In grammar, ~ denotes a connection with the preceding word. There are two kinds of ~ : the simple co-ordinative connection, *‘atf al-nasak*, and the explicative connection, *‘atf al-buṣṭān*. In both kinds, the second word is called *al-ma’tūf*, and the preceding *al-ma’tūf al-ayhi*. I 735b

**athar** (A) : trace; as a technical term, it denotes a relic of the Prophet, e.g. his hair, teeth, autograph, utensils alleged to have belonged to him, and especially impressions of his footprints, *ḳadam*. I 736a

In the science of tradition, ~ usually refers to a tradition from Companions or Successors, but is sometimes used of traditions from the Prophet. I 1199a; III 23a

In astrology, ~ is also used as a technical term in the theory of causality, with reference to the influence of the stars (considered as higher beings possessing a soul) on the terrestrial world and on men. I 736b

**‘aththari** (A, < the name of the deity ‘Aththar) : a term equivalent to *ba’l* ‘unwatered cultivated land’. I 969a

**‘atīf** → MUSALLI

**‘atik** → ‘ITK

**‘atika** (A) : in archery, an old bow of which the wood has become red. IV 798a

**‘atira** (A) : among the Arabs of the DJĀHILIYYA, a ewe offered as a sacrifice to a pagan divinity, as a thanksgiving following the fulfillment of a prayer concern-

ing in particular the increase of flocks. Also called *radjabīyya*, since these sacrifices took place in the month of Rājab. I 739b

**ātīshak** : in medicine, syphilis. VIII 783a

**atrāf** (Ind.P, < A) : a term used to designate the higher stratum of the non-ASHRĀF population of India, which consists for the most part of converts from Hinduism, embracing people of many statuses and occupations. The terms *adilāf* and *arzal* are used to designate the lower stratum. III 411a

In the science of tradition, a so-called ~ compilation is an alphabetically-arranged collection of the Companions’ MUSNADS, with every tradition ascribed to each of them shortened to its salient feature (→ ṬARĀF), accompanied by all the ISNAD strands supporting it which occur in the Six Books and a few other revered collections. VIII 518b

**‘attābi** (A) : a kind of silk-cotton cloth, woven around 580/1184 in ‘Attābiyya, one of the quarters of Baghdad. I 901b

**‘attār** (A) : a perfume merchant or druggist; later, as most scents and drugs were credited with some healing properties, he came to mean chemist and homeopath; sometimes dyers and dye merchants are also known by this term. I 751b

In India, ~ denotes an alcohol-free perfume-oil produced by the distillation of sandalwood-oil through flowers. I 752b

**attūn** (A) : a kiln used for firing bricks, similar to that of the potters, consisting of a furnace with a firing-room on top. V 585b

**atūm** (A) : the dugong, one of the sirenian mammals or ‘sea cows’. Other designations are *malīṣa*, *nāka al-bahr*, *zālīkha*, and *hanfā*. VIII 1022b

**awā’il** (A, s. AWWAL ‘first’) : a term used to denote e.g. the ‘primary data’ of philosophical or physical phenomena; the ‘ancients’ of either pre-Islamic or early Islamic times; and the ‘first inventors’ of things (or the things invented or done first), thus giving its name to a minor branch of Muslim literature with affinities to ADAB, historical, and theological literature. I 758a

♦ awā’il al-suwar → FAWĀTIḤ AL-SUWAR

**‘awāriḍ** (A) : a term used under the Ottomans down to the second quarter of the 19th century to denote contributions of various types exacted by the central government in the sultan’s name. The Ottoman fief-system and the institution of the *wakf* deprived the government to a great extent of the vast revenues. Therefore it resorted, at first in emergencies and later annually, to the imposition of the ~, either in cash or in kind. I 760a; IV 234b; VIII 486b

**awāradj** (A) : in classical Muslim administration, a register showing the debts owed by individual persons and the instalments paid until they are settled. II 78b; VIII 652a

**awārik** (A) : ‘eaters of *arāk* leaves’, the name of a famous breed of white camels raised by the Bedouin living near the oasis of Bisha, in western Arabia. I 541a; I 1239b

**awāshim** (A, s. *ʿāshima*) : lit. protectresses; strongholds in the frontier zone extended between the Byzantine empire and the empire of the caliphs in the north and north-east of Syria. Those situated more to the front were called *al-thughūr*. I 465b; I 761a; a separate government founded by Hārūn al-Rashīd in 170/786-787, made up of the frontier strongholds which he detached from the Djazira and DJUND of Kinnasrin. I 761a; II 36a

**awbāsh** (A) : 'riff-raff', the name given to groups of young men who were considered elements of disorder in mediaeval Baghdad. II 961b

**awdj** (A, < San *uḍḍa*) : in astronomy, the farthest point in a planet's orbit. The lowest point is called *ḥadīd*. VIII 101b

**awkā** → WUKĀ

**awl** (A) : lit. deviation by excess; in law, the method of increasing the common denominator of the fractional shares in an inheritance, if their sum would amount to more than one unit. I 764b

**awlād** (A, s. *walad* 'child') : sons, children; for the many other designations for childhood and its subdivisions, VIII 821b ff.

♦ **awlād al-balad** : the term used during the Sudanese Mahdi period (1881-98) to designate persons originating from the northern riverain tribes. Under the Mahdi Muḥammad Ahmad, they became the ruling class but gradually lost their status under his successors. I 765a; V 1250a

♦ **awlād al-nās** : lit. children of the people; the term used among the Mamlūks for the sons of mamlūks who could not join the exclusive society of the Mamlūk upper class. Only those who were born an infidel and brought as a child-slave from abroad, was converted to Islam and set free after completing military training, and bore a non-Arab name, could belong to that society. The ~ were joined to a unit of non-mamlūks called the ḤALKA, which was socially inferior to the pure mamlūk units, and formed there the upper stratum. The term ABNA' AL-ATRĀK was sometimes used as an alternative. I 102a; I 765a; III 99b

**awriṭh** → AMAZZAL

**awtād** (A, s. *watid* 'tent peg') : in prosody, one of two pairs of metrical components distinguished by al-Khalil. The ~ consist of three consonants each and are called *watid madjmū* (when the first two consonants are 'moving', i.e. have a short vowel), and the last 'quiescent') and *watid mafriḥ* (when the first and the third consonants are 'moving' and the middle one 'quiescent'). I 670b

In mysticism, ~ (s. *watad*) is the third category of the hierarchy of the RIDJĀL AL-GHAYB, comprising four holy persons. I 772a

**'awwā'** (A) : in mediaeval 'Irāk, a vagabond who begs between sunset and the evening worship, at times singing. VII 494a

**awwal** (A, pl. AWĀ'IL) : first.

In philosophy, ~ was brought into Muslim thought by the Arab translators of Aristotle and Plotinus to indicate either the First Being or the First Created. I 772a

♦ **awwaliyya** : an abstract noun derived from *awwal* indicating the essence of 'that which is first'. Its plural *awwaliyyāt* means the First Principles in the order of knowledge, i.e. the propositions and judgements immediately evident by themselves. I 772b

**awzān** (A, s. *wazn*) :

♦ **awzān al-shi'r** : in prosody, deviations in the metrical forms, e.g. shortening of the metre. I 671a; VIII 667b

**āya** (A) : sign, token; miracle; a verse of the Qur'ān. I 773b; V 422a

♦ **āyatullāh** (< *āyat Allāh*) : lit. miraculous sign; a title with a hierarchical significance used by the Twelver shi'is, indicating one at the top of the hierarchy, amongst the elite of the great MUDJTAHIDS. S 103b

**a'yān** (A, s. 'AYN) : notables, the eminent under the caliphate and subsequent Muslim regimes. I 778a; II 640b

Under the Ottomans in the eighteenth century, ~ acquired a more precise significance and came to be applied to those accorded official recognition as the chosen representatives of the people vis-à-vis the government, later to become local magnates and despots. I 778a ff.; II 724a; III 1187b

In philosophy, ~ is used for the particular things that are perceived in the exterior world, as opposed to those things that exist in the mind. I 784a

♦ **a'yāniyye** (T) : in the Ottoman period, a fee paid by the 'AYĀN to obtain documents from the provincial governors according to them official recognition as the chosen representatives of the people vis-à-vis the government. I 778b

**aykāsh** (A) : a system according to which the *jālibis* 'students' of North Africa use the numerical value of letters for certain magical operations; a specialist in this technique is called in the vernacular *yakkāsh*. I 97b

**'ayn** (A) : eye; evil eye; the thing viewed; source. I 784b; a flowing spring. I 538b; observer, spy. II 486b

In Algeria, in the region of Oued Righ, and in Libya, in the eastern parts of the Shātī, ~ is an artesian well, formerly dug by specialists and very fragile, but now drilled and harnessed according to modern techniques. I 1232a

In the mediaeval kitchen, ~ is the top of an oven which could be opened or closed to adjust the oven's temperature. A synonym is *fam*. VI 808a

In mysticism, ~ is used to indicate the super-existence of God's deepest essence. I 785a

♦ **'ayn al-yāqin** : 'the contemplation of the evident'; a mystical term which can be used in the double sense of intuition, i.e. the pre-rational sense of intuitive understanding of the philosophical first principles, and the post-rational sense of the intuitive understanding of super-rational mystical truth. I 785a

**'aysh** → KUSKUSŪ

**aywaz** (T, < A *iwaḍ*) : a term applied to the footmen employed in great households in the later Ottoman empire. They were generally Armenians of Van, sometimes Kurds; Greeks are also said to have been among them. Their duties

included waiting at table, filling and cleaning the lamps and doing the shopping for the household. I 792a

ayyām → YAWM

'ayyār (A) : lit. rascal, tramp, vagabond; a term applied to certain warriors who were grouped together under the FUTUWWA in 'Irāk and Persia from the 9th to the 12th centuries, on occasions appearing as fighters for the faith in the inner Asian border regions, on others forming the opposition party in towns and coming into power, when they indulged in a rule of terror against the wealthy part of the population. I 794a; I 900b ff.; II 961b; VIII 402a; VIII 795b; VIII 956a

ayyil (A) : the mountain goat. The descriptions given by the zoologists, however, apply rather more to the deer, but in pre-Islamic and early Islamic poetry, ~ may actually mean the mountain-goat, since the deer probably never existed in the Arabian peninsula. I 795a

'azab (A) : lit. an unmarried man or woman, a virgin; the term applied to several types of fighting men under the Ottoman and other Turkish regimes between the 13th and the 19th centuries, who were forbidden to marry before retirement. I 807a

azal (A), or azaliyya : eternity.

In philosophy, ~ is a technical term corresponding to ἀνεκτός, meaning ungenerated, eternal *a parte ante*; Ibn Rushd used *azaliyya* for 'incorruptible'. I 2a; V 95a; and → DAHRIYYA

azala (A) : a special unit of 100 cubic cubits 'of balance', used in 'Irāk to count the volume of earth, reeds and brushwood which has to be transported when constructing and upkeeping raised canal banks. V 865a

azalay (B) : a term for the great caravans made up of several thousand dromedaries which carry the salt from the salt deposits of the Southern Sahara to the tropical regions of the Sahel in spring and autumn. I 808b; I 1222a

azaliyya → AZAL

'azib (A), or 'azl, *hangshir* : 'latifundium', a form of land tenure in ancient North Africa I 661a; lands owned by a ZĀWIYA which are let out and whose profits are shared with the tenants ('azzāb). V 1201b

'azima (A) : determination, resolution, fixed purpose.

In religious law, ~ is an ordinance as interpreted strictly, the opposite of RUKHSA, an exemption or dispensation. I 823a

In magic, ~ is an adjuration, or the application of a formula of which magical effects are expected. I 823a

'aziz (A) : powerful, respected.

In the science of tradition, a tradition coming from one man of sufficient authority to have his traditions collected when two or three people share in transmitting them. III 25b

'azl (A) : *coitus interruptus*. I 826a; and → 'AZIB

azr → IZĀR

'azzāba (A, s. 'azzābī) : 'recluses', 'clerks'.

Among the Ibādīyya, members of a special council, HALKA, presided over by a SHAYKH, who were distinguished from the laity by their tonsure (they had to shave their heads completely) and by their simple white habits. Their lives were subject to a severe discipline; they were governed by a strict moral code and any misdemeanour was punished immediately. III 95a

## B

bā (A) : a genealogical term used in South Arabia to form individual and (secondarily) collective proper names. I 828a

♦ bā-shar' (P) : lit. with law, i.e. following the law of Islam; one of the two categories into which dervishes in Persia are divided. The other is BI-SHAR'. II 164b

bā' (A), or kāma : a basic measure of length consisting of the width of the two arms outstretched, i.e. a fathom, canonically equal to four DHIRĀ's (199.5 cm) or approximately 2 metres, and thus the thousandth part of a mile. In Egypt, the ~ is four 'carpenter's' cubits, or 3 metres. I 535b; II 232b; VII 137b

bā'ādūn (A) : 'cleavers', according to, e.g., Ibn Khaldūn, magicians who had only to point their finger at a piece of clothing or a skin, while mumbling certain words, for that object to fall into shreds; with the same gestures, fixing upon sheep, they could instantaneously cleave them. VIII 52b

bāb (A) : gate. I 830a

In early shī'ism, ~ denotes the senior authorised disciple of the IMĀM, and among the Ismā'īliyya, ~ is a rank in the hierarchy, denoting the head of the DĀWA and thus the equivalent in Ismā'īli terminology of the *dā'i al-du'āt*. I 832b; and → SAFIR

Among the Bābis, ~ is the appellation of the founder, Sayyid 'Alī Muḥammad of Shirāz. I 833a

♦ bāb marzūk : 'lucky door', the term used for the hyena by the Arab nomads of the Sahara regions. S 173b

♦ bāb-i 'ālī (T) : the (Ottoman) Sublime Porte, the name for the Ottoman government. I 836a

♦ bāb-i humāyūn (T) : lit. Imperial Gate, the principal entrance in the outer wall of the sultan's New Serail. I 836b

♦ bāb-i mashikhat (T) : the name for the office or department of the SHAYKH AL-ISLĀM under the Ottomans in the 19th century. I 837b

♦ bāb al-sa'ādet (T) : lit. the Gate of Felicity, the gate leading from the second into the third court, proceeding inward, of the imperial palace of the Ottomans. II 697b

♦ **bāb-i ser'askeri** (T) : the name for the War Department in the Ottoman empire during the 19th century. I 838a

baba → MURSHID

**bābūnadj** (A, < P *bābūna*) : camomile, primarily *Anthemis nobilis*, also called Roman camomile, but also *Matricaria chamomilla* and other varieties. S 114b

**bād-i hawā** (T), or *ṭayyārāt* : lit. wind of the air; a general term in Ottoman fiscal usage for irregular and occasional revenues from fines, fees, registration, charges, and other casual sources of income which appeared for the first time in the first quarter of the 10th/16th century and continued through the 18th century. I 850a; II 147a; VIII 487b

**bādā'** (A) : appearance, emergence.

In theology, the emergence of new circumstances which cause a change in an earlier ruling. I 850a

bādahandj → BĀDGIR; MALKAḤ

**badal** (A, T *bedel*) : substitute; and → ABDĀL; 'IWAD

In the Ottoman empire, a term used to denote a contribution made by a taxpayer in lieu of his performing some service for the government or furnishing it with some commodity. These special 'substitute' cash contributions were exacted when either the subjects failed to fulfil their obligations or the government forwent its rights in this regard. I 760b; I 855a; II 147a

In Afghanistan, ~ means revenge by retaliation, vendetta, and is one of the three main pillars of the special social code of the Afghans. I 217a

♦ **bedel-i 'askeri** (T) : an exemption tax in the place of enrollment in the national service. VIII 201a

**badan** (A) : body, in particular the human body, often only the torso. II 555a; in mediaeval Islam, a short, sleeveless tunic from cotton or silk, worn by both sexes and usually associated with the Arabian peninsula, but it has been shown to have also been a fairly common article of feminine attire in mediaeval Egypt. V 739a

In seafaring, ~ is used to designate a kind of boat typical of Northern Oman which is constructed according to two models: one for fishing, the other for the transportation of goods and for cabotage. This is the typical boat with an entirely sewn hull in order to avoid damage in case of a collision with reefs at water level. VII 53b

bādandj → BĀDGIR

**bādgir** (P) : lit. wind-catcher; an architectural term used in Persia for the towers containing ventilation shafts and projecting high above the roofs of domestic houses. In mediaeval Arabic, the device was known as *bādahandj* or *bādandj*. S 115a

**badi'** (A) : innovator, creator, thus, one of the attributes of God. I 857b; III 663b  
In literature, ~ is the name for the innovations of the 'Abbāsid poets in literary figures, and later for trope in general. I 857b; IV 248b; V 900a

♦ **badi'iyya** : in literature, a poem in which the poet uses all kinds of figures of speech. I 858a; I 982b

♦ **'ilm al-badi'** : the branch of rhetorical science which deals with the beautification of literary style, the artifices of the ornamentation and embellishment of speech. I 857b; I 982b

badiha → IRIDIJĀL

**badiya** (A) : in the Umayyad period, a residence in the countryside, an estate in the environs of a settlement or a rural landed property in the Syro-Jordanian steppeland. S 116b

**badj** (A, < P *bāzh*) : a fiscal technical term among the Turks, ~ was applied to various forms of tax as well as being used for 'tax' in general. I 860b; II 147a

♦ **badj-i buzurg** : in the Ilkhānid and Djalā'irid periods, the customs-duty levied on goods in transit through or imported into the country. I 861b

♦ **badj-i tamgha** : in the Ilkhānid and Djalā'irid periods, the tax levied on all kinds of goods bought and sold in cities, on woven stuffs and slaughtered animals; it is normally referred to as *tamgha-i siyāh* 'black tamgha'. I 861b

♦ **bādjār** : in the Ilkhānid and Djalā'irid periods, a tax collector, who collected tolls at certain places according to a tariff fixed by the central government. I 861a

**badjra** : the common Indian river-boat, a sort of barge without a keel, propelled by poles or by oars, on the deck of which cabins might be mounted. VII 933a

**badw** (A) : pastoral nomads of Arabian blood, speech and culture, the Bedouin. I 872a

baghbūr → FAGHFÜR

baghdādi → SAB'ĀNĪ

baghi → MULHID

**baghiyy** (A, pl. *baghiyā*), and *mūmis*, *'āhira*, *zāniya* : prostitute. A more vulgar word was *kaḥba*, from the verb 'to cough', because professional prostitutes used to cough to attract clients. S 133a

**baghl** (A, fem. *baghla*) : mule; hinny (offspring of a stallion and she-ass).

In Egypt, the feminine form *baghla* (pl. *baghalāt*) also denoted a female slave born of unions between ṢAKĀLIBA and another race. I 909a

♦ **baghl al-sammān** → SALWĀ

♦ **baghla** (< Sp/Port *bajel/baxel*) : in the Gulf area, a large sailing ship used in the Gulf of Oman and the Indian waters. VIII 811b

♦ **baghli** : the earliest Arab DIRHAMS which were imitations of the late Sasanian *drahms* of Yazdigird III, Hormuzd IV and (chiefly) Khusrāw II; 'Abd al-Malik's monetary reforms in 79/698-9 drastically altered the style. II 319a

bagsi → OZAN

**bagtal** : a word used in Laḡ society to designate the KHĀN's family and the nobility. V 618a

**bāh** (A), and *waḥ'* : coitus. I 910b

**bahādur** (Alt) : courageous, brave; hero. Borrowed into many languages, ~ also frequently appears as a surname and an honorific title. I 913a

bahak → DJUDHĀM

bahār → NARDJIS

**bahīra** (A) : the name in the pre-Islamic period for a she-camel or ewe with slit ears. I 922a

bahlawān → PAHLAWĀN

**bahr** (A, pl. *buhūr*) : a place where a great amount of water is found. Accordingly, ~ is not only applied to the seas and oceans but also, uniquely, because of its outstanding size, to the Nile. I 926b; VII 909b; VIII 38a

♦ *buhūr* : in prosody, the ideal metric forms as given in the circles devised by al-Khalil. I 671a; VIII 667b

♦ **al-bahrayn** : lit. the two seas; a cosmographical and cosmological concept appearing five times in the Qur'ān. I 940b

bahth → AHL AL-(BAHTH WA 'L-)NAZAR

**bahw** (A) : an empty and spacious place extending between two objects which confine it; the axial nave in a mosque, ~ is a term primarily belonging to the vocabulary of Western Muslim architecture. It also is defined as a tent or pavilion chamber situated beyond the rest. I 949b

**bā'in** (A) : in law, an irrevocably divorced woman. III 1011b

bā'in → BĀ'OLĪ

**bā'ir** (A) : the individual camel, regardless of sex, as opposed to *ibil*, the species and the group. III 666a

**baḳ'a** (A) : a term applied especially to a place where water remains stagnant. I 1292b; and → BUḲ'A

**baḳā' wa-fanā'** (A) : 'subsistence' and 'effacement', ṣūfī terms referring to the stages of the development of the mystic in the path of gnosis. I 951a; IV 1083b; VIII 306b; VIII 416a

**bakālāw** (A, < Sp *bacallao*), with var. *bakālyā*, *bakala*, *baklāwa* : the stockfish. VIII 1022b

**bakhnūk** (Tun) : an embroidered head shawl for women, worn in Tunisia. V 745b

**bakhsh** (< Ch *po-che* ?) : a Buddhist priest, monk; later 'writer, secretary', a term stemming from Mongol administrative usage. In the 15th and 16th centuries, it came to mean a wandering minstrel among the Turkomans and the Anatolian Turks. I 953a

In Persia, a subdistrict or county. VIII 154a, VIII 586a

♦ **bakhshī al-mamālik** or **MIR-BAKHSHĪ** : in Mughal India, more or less the equivalent of the classical 'arīp, the official charged with the mustering, passing in review and inspection of troops. IV 268b; V 686a

**bākhshī** : in traditional Özbek society, a practitioner of shamanistic healing, especially the removal of spirits. He often was a MOLLĀ learned in the Qur'ān. Synonyms are *parikh'ān* or *du'ākh'ān*. VIII 234b

**bakhshish** (P) : a gratuity bestowed by a superior on an inferior, a tip or 'consideration' thrown into a bargain, and a bribe, particularly one offered to judges or officials. Under the Ottomans, ~ came to mean the gratuity bestowed by a sultan upon his accession on the chief personages of state, the Janissaries and other troops of the standing army. I 953a

**bakkā'** (A) : lit. weepers; in early Islam, ascetics who during their devotional exercises shed many tears. I 959a

**bakḳam** (A, < San) : sappan wood, an Indian dye wood obtained from the *Caesalpinia Sappan* L. The Arabic equivalent frequently given by Arab philologists is 'andam, which, however, denotes the dragon's blood, a red gum exuding from certain trees. I 961b

**baḳt** (A, < Gk) : a tribute yielded by Christian Nubia to the Muslims. I 966a

**ba'l** (A) : master, owner, husband.

In law, ~ denotes unwatered tillage and unwatered cultivated land. I 968a

♦ *ba'li* : as an adjective, frequently attached to the name of a vegetable or fruit; in such cases, it stresses the good quality. At Fez, ~ describes a man, avaricious, dry and hard, while the feminine *ba'liyya* is applied to a succulent fig. I 969b

**bālā** (P) : height, high; since 1262/1846 the term for a grade in the former Ottoman Civil Service, to which the Secretary of State and other senior officials belonged. I 969b

**baladiyya** (A) : municipality; the term used to denote modern municipal institutions of European type, as against earlier Islamic forms of urban organisation. I 972b

**balāgha** (A) : eloquence. I 858a; I 981b; I 1114a; II 824a; to Kazwini (d. 1338), ~ was the term for the science of rhetoric as a whole. I 1116a

**balam** (A) : a typically 'Irāki term for a barque which has both bows and stern pointed in shape, with a flat deck and a capacity of transporting from 5 to 10 tons, and is used on the Euphrates river. VII 53b

In zoology, a term for anchovy, found again in the Latinised term to specify a sub-species limited to a particular region (*Engraulis boeleana*), and for the sand-smelt, both small fish. VIII 1021b; VIII 1023a

**balamida** (A, < *Pelamys*) : in zoology, the pelamid, also called *būnit*, the bonito. VIII 1021a

**balāt** (A) : a paved way; flagging; the term most usually applied to the naves of a mosque. I 950a; I 987b; I 988a

**balgham** (A, < Gk) : phlegm, one of the four cardinal humours. S 188b

**bāligh** (A) : in law, major, of full age. I 993a

**bālīsh** (P 'cushion') : a 13th-century Mongolian monetary unit, coined both in gold and silver. It was in use particularly in the eastern part of the empire. Its value was assessed at 6,192 gold marks. I 996b

**baliyya** (A, pl. *balāyā*) : a name given, in pre-Islamic times, to a camel (more rarely a mare) tethered at the grave of his master and allowed to die of starvation

tion, or sometimes burnt alive. Muslim tradition sees in this practice proof of the pre-Islamic Arabs' belief in resurrection, because the animal thus sacrificed was thought to serve as a mount for its master at the resurrection. I 997a

ba'liyya → BA'L

**baltadjī** (T): a name given to men composing various companies of palace guards under the Ottomans down to the beginning of the nineteenth century. The ~ was originally employed in connection with the army in the felling of trees, the levelling of roads and the filling of swamps. The term was used alternatively with the Persian equivalent, *tabardār*, both meaning 'axe-man', and hence 'wood-cutter', 'pioneer', 'halberdier'. I 1003b

**balyemez** (T, < Ger *Faule Metze*): lit. that eats no honey; a large caliber gun, which name (probably a jesting and popular transformation of the famous German cannon "Faule Metze" of the year 1411) came to the Ottomans through the numerous German gun-founders in the Turkish services; the ~ was first introduced into the Ottoman army in the time of sultan Murād II. I 1007b; I 1062b

**bālyōs** (T, < It *baillo*): the Turkish name for the Venetian ambassador to the Sublime Porte. With the generalised meaning of European diplomatic or consular agent, the word is also encountered in some Arabic dialects and Swahili. I 1008a; II 60b

**bān** (A, P): the ben-nut tree (*Moringa aptera Gaertn.*), the wood of which was used for tent-poles. Its fruit, called *shūr*, was a commodity and greatly in demand. The ~ was used as a simile by poets for a tender woman of tall stature. I 1010b

**bandar** (P): a seaport or port on a large river. The word ~ passed into the Arabic of Syria and Egypt where it is used in the sense of market-place, place of commerce, banking exchange and even workshop. I 1013a

**bandish**: the composition, the second part in a performance of classical or art music of India, which in vocal music may be *KHAYĀL*, *dhruwad*, *TARĀNA* or one of several more modern forms; in instrumental music, as played on the stringed instruments, *sitar* and *sarod*, it is generally called *gat*. III 454a

**bandj** (A, P *bang*, < San): henbane, a narcotic drug. In the popular dialect of Egypt, ~ is used for every kind of narcotic. I 1014b; III 266b

**bandjārā**: a term used in India to designate dealers rather than mere commissariat carriers, who travelled all over the country with large droves of laden cattle and regularly supplied the Indian armies and hunting camps. VII 932b

**banika** (A): originally, in early Arabic, any piece inserted to widen a tunic or a leather bucket; in the Arab West, ~ was used for a kind of man's tunic and, more frequently, for an element of women's hair-covering. In Algiers, ~ is still used for a kind of square headress, provided with a back flap, which women use to cover their heads to protect themselves against the cold when leaving the baths. I 1016a

In Morocco, ~ means a dark padded cell; a closet serving as an office for a 'minister'. I 1016b

**banish** (A), or *banish*: a wide-sleeved man's coat, worn in the Arab East. V 740b  
**bang** → **BANDJ**

**bānuwānī**: in mediaeval 'Irāk, a vagrant who stands before a door, rattles the bolt and cries "O Master", in order to get alms. VII 494a

**bā'oli** (U, H), and *ba'in*: a step-well in Muslim India, usually found at the principal shrines associated with *Čishtī pīrs* (→ **MURSHID**). They are meant for the use of men and animals. I 1024a; V 884b; V 888b

**bārā wafāt** (U): a term used in the subcontinent of India for the twelfth day of Rabi' I, observed as a holy day to commemorate the death of the Prophet Muḥammad. I 1026a

**barā'a** (A): release, exemption; freedom from disease, cure.

As a Qur'anic term, ~ also means the breaking of ties, a kind of dissociation or excommunication, which theme was developed by the Khāridjites as being the duty to repudiate all those who did not deserve the title of Muslim. I 207a; I 811a; I 1027b

In law, ~ is the absence of obligation; *barā'at* (*al-dhīmna*) means freedom from obligation. I 1026b

In classical Muslim administration, ~ is a receipt given by the DJAHBADIH or KHĀZIN to taxpayers. II 78b; ~ has been increasingly employed in a concrete sense to denote written documents of various kinds: licence, certificate, diploma, demand for payment, passport, a label to be attached to a piece of merchandise, a request or petition to the sovereign. I 1027a

In the science of diplomatic, ~ (syn. *risāla*) in Morocco was a letter addressed to a community, in order to announce an important event, or in order to exhort or to admonish. It was generally read from the MINBAR in the mosque on Friday. II 308a

♦ *barā'at al-dhīmna* → **BARĀA**

♦ *barā'at al-tanfidh*: the consular *exequatur*. I 1027b

♦ *barā'at al-thika*: diplomatic 'credentials'. I 1027b

**barā'a** (A):

♦ *barā'at al-istiḥlāl*: in rhetoric, the 'skilful opening', an introduction that contains an allusion to the main theme of the work. III 1006a

**bārādārī** (H): a term, also applied to Muslim buildings in India, for a hall with twelve adjacent bays or doors, three on each side; ~ was figuratively used to designate 'summer house' as well. V 1214b

**baraka** (A): (divine) blessing; in practice, ~ has the meaning of 'very adequate quantity'. I 1032a

In the vocabulary of the Almohads, ~ was used in the sense of 'gratuity which is added to a soldier's pay'. I 1032a

**baramis** (A, < L *Abramis brama*): the bream. VIII 1021a

**baranta** (T): an Eastern Turkish term, though now regarded as old-fashioned, for 'foray, robbery, plunder', 'cattle-lifting'. I 1037b

Among the nomad Turkish peoples, ~ once represented a specific legal concept involving a notion of 'pledge, surety', e.g. the appropriation of a quantity of his adversary's property by a man who has been wronged, in order to recover his due. I 1037b

baraş (A, pl. *abray*): a term used for leprosy, but could be applied to other skin diseases as well. S 271a; and → *DJUDHĀM*

barastūk → *BARASŪDJ*

barasūdġ (A, < P *parastūġ*): the mullet. Variants are *barastūk* and *tarastudġ*. VIII 1021a

barata (T): a special type of headdress, *KŪLĀH*, of woollen cloth in the shape of a sleeve whose rear part fell on the back, worn by palace domestics in Ottoman Turkey. V 751b

barbūsha (B): a variety of couscous, made with barley semolina. This is called *šikūk* in Morocco. V 528a

barda (A): the pink sea-bream, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Chrysophrys berda*). VIII 1021a

bardi (A), *warak al-~* and *abardi*: the term for papyrus. VIII 261b; VIII 407b

bardġis → *MUŠHTAKI*

bārgir-suwār → *SUWĀR*

barid (Ass, < L *veredus* / Gk *beredōs*): postal service; post horse, courier, and post 'stage'. I 1045a; II 487a; III 109b

bārīh (A): a term applied to a wild animal or bird which passes from right to left before a traveller or hunter; it is generally interpreted as a bad omen. I 1048a; 'that which travels from left to right', one of the technical terms designating the directions of a bird's flight, or an animal's steps, which play an important part in the application of divination known as *FĀ'L*, *ṬĪRA* and *ZADJR*. II 760a

barkāʾ (A), and *abraḳ*: a Bedouin term from the Arabian peninsula denoting a hill whose sides are mottled with patches of sand. I 536b

barmāʾiyyūn (A), or *kawāzib*: the amphibian mammals, such as the seal, the walrus, the sea lion etc. VIII 1022b

barmāmadġ → *FAHRASA*

barrakān (N.Afr): a heavy wrap worn by men in Tunisia in mediaeval times. V 745a; a large enveloping outer wrap for both sexes in present-day Libya. V 745b

barrāni (A), or *muḍāf*: one of the three main sources of revenue for the Egyptian government in the years immediately preceding the Napoleonic invasion of 1798, ~ were extraordinary taxes, the payment of which was demanded by the *multazims* (→ *MŪLTEZIM*) to increase their profits; they were collected regularly despite their illegality. II 148a

barsha (A): a term, used round the South Arabian coasts, for a long, covered boat;

also applied to large warships (cf. Ott *barça*, < It *bargia*, *barza*). VIII 811b  
bārūd (A, < Ar ?): saltpetre; gunpowder. I 1055b

barzakħ (A, P): obstacle, hindrance, separation.

In eschatology, the boundary of the world of human beings, which consists of the heavens, the earth and the nether regions, and its separation from the world of pure spirits and God; Limbo. I 1072a

bā-shar' → *BĀ*

basbās (A), or *rāziyānādġ*: fennel (*Foeniculum vulgare*). S 128b

bash (T): head, chief.

♦ *bash* kara kullukdju: lit. head scullion; in Ottoman times, an officer's rank in an ORTA, subordinate to that of the *ÇORBAĐI*, or 'soup purveyor'. VIII 178b

♦ *bašhi-bozuk*: lit. leaderless, unattached; in the Ottoman period, ~ was applied to both homeless vagabonds from the province seeking a livelihood in Istanbul and male Muslim subjects of the sultan not affiliated to any military corps; from this last usage, ~ came to signify 'civilian'. I 1077b

bašha (T): a Turkish title, not to be confused with *PASHA*, nor with the Arabic or old eastern pronunciation of it. Put after the proper name, it was applied to soldiers and the lower grades of officers (especially Janissaries), and, it seems, also to notables in the provinces. VIII 281b

bašharūsh → *NUḤĀM*

bašhi-bozuk → *BASH*

bašhīr (A): in zoology, the polypterid Bichir. VIII 1021a; and → *NADHİR*

bašhmaḳlīk (T): a term applied in 16th and 17-century Ottoman Turkey to fief revenues assigned to certain ranks of ladies of the sultan's harem for the purchase of their personal requirements, particularly clothes and slippers. I 1079b  
baštarda (T, < It *bastarda*): the term for the great galley of the commander-in-chief of the Ottoman navy. The principal types of Ottoman ships in the period of the oared vessels were the *kādirgha* (< Gk *katergon*) 'galley', the *kālīte* 'galliot', and the *firkate* 'frigate'. Although the ~ was not the largest unit of the fleet, it was a galley larger than the *galea sensile* (T *kādirgha* or *čektiri*), but smaller than the galeazza or galiass (T *mawna*). 1948a ff.; VIII 565a; VIII 810b

baština → *ČİFTLIK*

bašhwekil → *ŠADR-I AẒAM*

bašī (A): simple. I 1083b

In prosody, the name of the second Arabic metre, formed by the two feet *mustaf'ilun fā'ilun*. 1670a; I 675a

♦ *bašīta* → *MIZWALA*

baškak (T): governor, chief of police. VIII 281a

Among the Mongols, an official whose main duty was to collect taxes and tribute; the commissioners and high commissioners sent by them to the conquered provinces (or the West only?), notably in Russia. Its Mongol equivalent was *DĀRŪGHA* or *darogha*. VIII 281a

**basmala** (A) : the formula *bi'smī llāhī l-raḥmān l-raḥīm*, also called *tasmiya*. I 1084a; III 122b; V 411b

**bast** (P) : sanctuary, asylum; a term applied to certain places (mosques and other sacred buildings, especially the tombs of saints; the royal stables and horses; the neighborhood of artillery) which were regarded as affording inviolable sanctuary to any malefactor, however grave his crime; once within the protection of the ~, the malefactor could negotiate with his pursuers, and settle the ransom which would purchase his immunity when he left it. I 1088a

**bast** (A) : in mysticism, a term explained as applying to a spiritual state corresponding with the station of hope, 'expansion'. I 1088b; III 361a; IV 326a  
In mathematics, ~ is the part or the numerator of a fraction. IV 725b

batāna → DJARF

**ba'th** (A) : in theology, ~ denotes either the sending of prophets or the resurrection. I 1092b

batīl → FASID

**batīn** (A) : in Ismā'īlī theology, the inner meaning of sacred texts, as contrasted with the literal meaning, *zāhir*. I 1099a

♦ **bātiniyya** : the name given to the Ismā'īlīs in mediaeval times, referring to their stress on the BĀTIN, and to anyone accused of rejecting the literal meaning of such texts in favour of the *bātīn*. I 1098b

**batman** (P) : a measure of capacity introduced in Persia in the 15th century, equal to 5.76 kg. This was apparently the standard weight in most Persian provinces under the rule of the Šafawids. VI 120a

**baṭn** (A, < Sem 'stomach') : in Arabic 'a fraction of a tribe'.

In geography, ~ is used in geographical names with the meaning of 'depression, basin'. I 1102a

batr → BATT

**batrā'** (A) : in early Islam, a term for a Friday sermon, *khutba*, lacking the *ḥamdala*. III 123a

**batrakh** : botargo, a fish delicacy like caviar, *khibyāra*, not widely consumed in Arab countries. VIII 1023a

**batṭ** (A), or *batr* : in medicine, an incision (for the removal of morbid matter). II 481b

**bavik** (K), or *mal* : a Kurdish extended family, consisting of a group of houses or household or family in the strict sense of father, mother and children. The union of many *baviks* constitutes the clan, or *ber*. V 472a

**bawārid** (A) : cooked green vegetables preserved in vinegar or other acid liquids. II 1064a

♦ **bawāridiyyūn** : makers and sellers of *bawārid*. II 1064a

**bawrak** (A, < P *būra*), and *būrak* : natron, sesqui-carbonate of soda. It was found either as a liquid in water or as a solid on the surface of the soil. S 130b; borax. VIII 111b

**bay'** (A) : in law, a contract of sale, which is concluded by an offer, *idjāb*, and acceptance, *kabūl*, which must correspond to each other exactly and must take place in the same meeting. I 1111a

♦ **bay'** al-barā'a : in law, a sale without guarantee wherein the seller is freed from any obligation in the event of the existence, in the sale-object, of such a defect as would normally allow the sale to be rescinded. I 1026b

♦ **bay'** al-'īna, or '*ina*' : in law, a 'sale on credit', also known as *MUKHĀTARA*. VII 518b; VIII 493a

♦ **bay'** bi'l-istighlāl → GHĀRUKA

♦ **al-bay'** bi'l-wafā : in law, a 'conditional sale' of part of the plot of a debtor to the lender, to be nullified as soon as the debt is redeemed. S 322b

♦ **bay'atān** fi bay'a : in law, a double sale, which is a legal device to get around the prohibition of interest. An example is the transaction called *MUKHĀTARA*, where e.g. the (prospective) debtor sells to the (prospective) creditor a slave for cash, and immediately buys the slave back from him for a greater amount payable at a future date; this amounts to a loan with the slave as security, and the difference between the two prices represents the interest. III 511b; VII 518b

**bay'a** (A) : a term denoting, in a very broad sense, the act by which a certain number of persons, acting individually or collectively, recognise the authority of another person. I 1113a; II 302b; VI 205b

♦ **bay'at** al-ḥarb : 'the pledge of war', the name of a promise given to the Prophet at 'the second 'Aḳaba' in 622 by seventy-three men and two women who promised to defend Muḥammad, if necessary, by arms. I 314b; V 995b

♦ **bay'at** al-nisā' : 'the pledge of the women', the name of a meeting between the Prophet and twelve men from Medina at 'the first 'Aḳaba' in 621 where the latter formally accepted Islam and made certain promises. I 314b; V 995b

♦ **bay'at** al-ridwān : the name given to an oath exacted by the Prophet from some of his followers during the Medinan period. S 131a

**bayād** (A) : 'blank book', a technical term in literature referring to a sort of anthology in the form of an informal notebook with poetical fragments. VII 529a

**bayād** (A), or *bayyād* : a stilurus of the Nile, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Bagrus bajad*). VIII 1021a

**bayān** → HUSN AL-BAYĀN; AL-MĀ'ĀNĪ WA 'L-BAYĀN

**bayāt** (A) : a night-attack (of a raiding group of Bedouin). II 1055b

**bayḍa** → MIGHFAR

**bayina** (A) : a bow which uses too long an arrow, this being considered a fault because it reduces the draw and consequently makes the shot less powerful. IV 798a

**bayn** (A) : in Urdu poetry, the part of the elegy, *marthiya*, where the martyr's family, the poet himself and all believers are lamented. VI 611b

♦ **bayniyya** (A) : 'intermediary'; in grammar, a division of consonants in be-

tween the occlusive and the constrictive, designating the letters *ʿ, l, m, n, r, w, y, alif*. The term ~ is recent, from 1305/1887; the ancient practice was to say e.g. 'those which are between the *SHADĪDA* 'occlusive' and the *RIKĪWA* 'constrictive'. III 599a

**bayt** (A, pl. *buyūt*) : dwelling; covered shelter where one may spend the night. In pre-Islamic Arabia, the ~, or *bayt sha'ar*, was a tent of goat's hair and of average size. It served as a dwelling for breeders of small livestock (that is to say, of numerous Bedouin). I 1139b; II 113b; IV 1147a; and → *DĀR*; ~ may sometimes designate a 'sanctuary'; thus, when used with the definite article, *al-bayt*, or *al-bayt al-harām*, *al-bayt al-'atīq*, it signifies the holy place at Mecca. I 1139b In prosody, ~ (pl. *abyāt*) is a line of poetry consisting of two clearly distinct halves called *MIŞRĀ'*. I 668a; two hemistichs with between 16 and 30 syllables and a caesura. VIII 583a

♦ *bayt al-ibra* → *IBRA*

♦ **bayt al-māl** : the 'fiscus' or treasury of the Muslim state. The notion of public as distinct from private ownership and the idea of properties and monies designed to serve the interests of the communities is said to have been introduced first by 'Umar b. al-Khaṭṭāb; coupled with the institution of the *DĪWĀN*, it marks the starting point of the ~ as the state treasury. Previously the term designated the depository where money and goods were temporarily lodged pending distribution to their individual owners. In the administration of the later caliphate, the term *MAKḤZAN* seems to have almost replaced the ~, which reflects the proportionate increase of presentations in kind and the diminution of fiscal receipts in hard cash. I 1141b

♦ *bayt al-saḍjdjāda* : in modern Egyptian usage, the central office of a *ṣūfī* order, serving as the residence and the office of the order's *SHAYKH* or his senior aide, *wakīl*. VIII 744a

♦ *bayt al-ī'a* : in Egypt and Sudan, the institution of police-executed enforced obedience of rebellious wives abolished since the late 1960s. VIII 32a

**bayyina** (A, pl. *bayyīnāt*) : clear, evident.

In the Qur'ān, ~ appears as a substantive, meaning 'manifest proof'. I 1150b In law, ~ denotes the proof *per excellentiam*—that established by oral testimony—, although from the classical era the term came to be applied not only to the fact of giving testimony at law but also to the witnesses themselves. I 1150b

**bāzīnkīr** (T or P) : slave-troops equipped with fire-arms; a term current during the late Khedivial and Mahdist periods in the Sudan. I 1156b

**baẓr** (A) : clitoris. IV 913a

♦ *baẓrā'* : a woman who is affected by clitorism, or is believed to be so. An uncircumcised woman is called *lakhnā'*. IV 913a

**bazz** → *KUMĀSH*

**bəḍ'iyya** (B) : in North Africa, a sleeveless vest for men; in Morocco, a sleeveless *KHAFTĀN* for women. V 745b

**beg** (T) : a title, 'lord', used in a number of different ways. Under the *Īlkhāns*, ~ was sometimes used for women, and under the Mughals the feminine form, *BEGAM*, was common. Under the Ottomans, ~ was in wide use for tribal leaders, high civil and military functionaries, and the sons of the great, particularly *pashas*. I 1159a; and → *BEY*; *ULU*

♦ *begam* (Ind.P) : feminine of *BEG*, and an honorific title of the royal princesses under the Mughals. I 1161a

♦ **beglerbegi** (T), or *beylerbeyi* : a title, 'beg of the begs', 'commander of the commanders'. Originally designating 'commander-in-chief of the army', ~ came to mean provincial governor and finally was no more than an honorary rank. I 1159a; II 722a ff.

♦ *beglerbegilik* : a term used for an administrative division in the Ottoman empire until it was replaced by *EYĀLET*. Thereafter, ~ continued to be used for the office of a *BEGLERBEGI*. II 722a

**bekçi** (T) : a watchman who, by a decree of 1107/1695, patrolled the quarters, *mahalle* (→ *MAHALLA*), in Ottoman Istanbul with a lantern in his hands and arrested any strangers found there after the bed-time prayer. The ~ became a characteristic figure in the folklore of Istanbul. IV 234b

**beledi** → *KAŞSĀM*

**balgha** (B) : flat slippers, usually pointed at the toe, but sometimes rounded, worn by both sexes in North Africa. V 745b

**belük** : a vocal art in West Java which marks religious, family and agrarian rites, and which is in the course of disappearing. VIII 153b

**ben-'amma** (A) : among the Arabs of Transjordan, a form of agreement, the object of which is to establish a state of peace between tribes. III 389a

**bender** (A) : in music, a sort of big tambourine without bells. IV 382b

**benlāk** → *BENNĀK*

**bennāk** (T, < A *banaka* ?), or *benlāk* : an Ottoman poll tax paid by married peasants possessing a piece of land less than half a *ḌİFT* or no land. The former were also called simply ~, or in full *ekinlū bennāk*. I 1169b; II 32b; and → *DJABĀ*

**ber** (K) : the Kurdish clan, formed by the union of many extended families, *BAVİK*. A collection of ~ constitutes the tribe. V 472a

**berāt** (T, < A *BARĀĀ*) : a term in Ottoman Turkish denoting a type of order issued by the sultan. In its more limited sense, ~ meant also 'a deed of grant', 'a writ for the appointment to hold an office'. All appointments throughout the empire, whether that of a high-ranking pasha, even that of the Syrian Church bishops, or that of a low-ranking employee of a mosque, were effected by a ~. Its constant attribute was *sherif* or *humāyūn* 'imperial'. I 1170a

♦ **berātli** (T) : holder of a *BERĀT*; a term applied in the late 18th and early 19th centuries to certain non-Muslim subjects of the Ottoman empire, who held *berāts* conferring upon them important commercial and fiscal privileges. These *berāts* were distributed by the European diplomatic missions in abusive exten-

sion of their rights under capitulation. I 1171b

**barbūkh** (Alg) : a variety of couscous, with fine grain, eaten cold, without butter, and moistened with a little milk. V 528a

**beşlik** → **ÇEVREK**

**bey** (T) : var. of **BEG**, title given to the sons of pashas, and of a few of the highest civil functionaries, to military and naval officers of the rank of colonel or lieutenant colonel, and popularly, to any persons of wealth, or supposed distinction. I 1159a; II 507b; V 631a; the name applied to the ruler of Tunisia until 26 July 1957 when Bey Lamine was deposed and the Republic was proclaimed. I 1110b

♦ **beylerbeyi** → **BEGLERBEGİ**

♦ **beylik** : a term denoting both the title and post (or function) of a **BEY**, and the territory (or domain) under his rule. Later, by extension, it came to mean also 'state, government', and, at the same time, a political and administrative entity sometimes enjoying a certain autonomy. In North Africa, the term is used in the former Ottoman possessions, but not in Morocco or in the Sahara; it refers to government and administrative authority at every stage. I 1191a; II 338b In Ottoman administration, the most important of three offices into which the Ottoman chancellery was divided, the ~ saw to the despatch of imperial rescripts, orders of the viziers, and in general all ordinances other than those of the department of finance. VIII 482a

**beza** : a type of salt in the salt works near Bilma, in Niger, ~ is in the form of crystals and, not treated in any way, is used for human consumption. I 1221b

**bi-lā kayf** (A) : lit. without how, i.e. without specifying manner or modality; in theology, a doctrine taking a central position between those who interpreted the anthropomorphic expressions in the Qur'ān literally and those who interpreted them metaphorically. I 333b

**bi-ṣhar'** (**bishar'**) (P) : lit. without law, i.e. rejecting not only the ritual but also the moral law of Islam; one of the two categories into which dervishes in Persia are divided. The other is **BĀ-ṢHAR'**. The term seems primarily to denote the adepts of the **Malāmatiyya** ṣūfī sect. I 1239b; II 164b

**bibi** (T) : originally, 'little old mother', 'grandmother', 'woman of high rank', ~ was used in Ottoman Turkish in the sense of 'woman of consequence', 'lady', and in 13th-century **Khurāsān** as a title for women of distinction. I 1197b

**bid'a** (A) : innovation, a belief or practice for which there is no precedent in the time of the Prophet. I 1199a; IV 141b

♦ **bid'at** (T) : dues in contradiction to the **ṣhar'i**a or to Ottoman administrative principles, which nevertheless continued to be levied either by the State or *timār*-holders (→ **SERBEST**), e.g. the *bid'at-i khinzir* 'pig-tax' which provided the treasury with a large revenue. II 147a; VIII 486b

♦ **bid'at marfū'e** : in Ottoman administration, pre-conquest taxes and dues that were abolished by the sultan's specific order. VIII 486b

♦ **bid'at ma'rūfe** : in Ottoman administration, pre-conquest taxes and dues that were customarily recognized. VIII 486b

**bidār** (A) : in Oman and Trucial Oman the official subordinate to the 'ARIF, the latter being in charge of the water distribution. IV 532a

**biḡhā** : a standard measure of area in Muslim India, divided into twenty **biṣwā**. The ~ varied considerably by region, with a distinction between a larger (*pakkā*) and a smaller (*kaḥḥā*) measure. VII 140a

**biḡhā'** (A) : the Qur'ānic term for prostitution. S 133a

**bikr** (A) : a virgin girl. III 17a

**bilmedje** (T) : the name given to popular riddles among the Ottoman Turks. I 1222a

**bilyūn** (Mor), or *gersh* : a coin with the value of a twentieth of a **douro** or **riyāl**. III 256a

**binā'** (A) : building, the art of the builder or mason. I 1226a

In grammar, the state of a word that is fixed to one final short vowel or to none at all, and thus the opposite of **r'āb**. III 1249b

**biñbashi** (T) : 'head of a thousand'; a Turkish military rank. It appears as early as 729/1328-29 among the Western Turks. Although it was not much used in the regular Ottoman forces of the classical period, it reappeared in the 18th century when it designated the officers of the newly raised treasury-paid force of infantry and cavalry. From the end of the 18th century, it became a regular rank in the new European-style armies. I 1229a; VIII 370b

**binish** (T) : a kind of very full caftan with wide sleeves, worn most frequently as a travelling or riding garment in the Ottoman period. V 752a; all public appearances of the sultan, whether on horseback or in a boat. VIII 529a

**binn** : a Druze term denoting one of a number of earlier races or sects, said to have been a group of inhabitants of Hadjar in the Yemen who believed in the message of **Ṣhaṭīl**, the incarnation of **Ḥamza** in the Age of Adam. S 135b

**bi'r** (A, pl. *abyār*) : well; cistern, reservoir; even any hole or cavity dug in the ground, whether containing water or not. I 538b; I 1230a

**birdhawn** (A) : 'of common parentage', one of four classifications of a horse, usually used for the draught-horse or pack-horse. II 785b

**birdjās** (A) : during the early 'Abbāsīd period, a kind of equestrian game, in which the contestant had to get his lance-point through a metal ring fixed to the top of a wooden column, thus revealing his skill or otherwise in controlling his horse and aiming his weapon. IV 265b

**birka** (A) : an external cistern; fish pond. VIII 816a; VIII 1022a

At Fez and Rabat and in Tunisia, a special (slave) market, existing until well into the 20th century. I 35a

**birr** (A) : a Qur'ānic term meaning 'pious goodness'. I 1235b; charitable gift. VIII 712a

**birūn** (P) : outside.

In Ottoman Turkish, the name given to the outer departments and services of the Ottoman imperial household, in contrast to the inner departments, known as *EDERÜN*. The ~ was thus the meeting-point of the court and the state and, besides palace functionaries, included a number of high officers and dignitaries concerned with the administrative, military, and religious affairs of the empire. I 1236a; II 1089a

bışh → AKÜNİTUN

bışhar' → BI-SHAR'

bışht (A) : a mantle, jacket, worn by both sexes in Syria and Palestine. V 740b

bışsasfaltus → MÜMIYÄ'

biswā : a standard measure of area used in Muslim India, divided into twenty *biswānsā*. In turn, twenty ~ was one *ḤGHÄ*. The ~ varied considerably by region. VII 140a

bit' (A) : an alcoholic drink consisting of a mixture of honey and wine. The Egyptians used to be very fond of it in mediaeval times. VII 907b

biti (T) : an Ottoman sultan's order, more or less obsolete after 1500. I 1170a

bitikçi (T) : secretaries in Mongolian Persia, especially in the military administration, who were especially knowledgeable in Turkish or Mongolian. It was their task to translate into these two languages original documents probably written in Persian, and in 'Irāk also in Arabic. I 1248b; IV 757a

bitrik (A, < L. *Patricius*) : patriciate; an honorary dignity, not connected with any office, and conferred for exceptional services to the state. In the history of the Arabs before Islam, only two Ghassanid dynasts, viz. al-Ḥarith b. Djabala and his son al-Mundhir, are known to have received this much coveted Roman honour. The term found its way into Muslim literature, and in the military annals of Arab-Byzantine relations, it became the regular term for a Byzantine commander. I 1249b; V 620a

bittikh ('ayn) al-nims → NIMS

biwe resmī (T) : under the Ottomans, the *ISPENDE* tax paid by widows at the rate of 6 *AKÇES* per person. II 146b

bölük (T) : in Eastern Turkish and in Persian, ~ designated a province or region. I 1256a

In Ottoman Turkey, from the time of the reforms on, ~ designated units of infantry or cavalry of the standing army. I 102a; I 1256a; II 1097b; II 1121a; and → DÖRT BÖLÜK

♦ **bölük-başı** : the title given to the commanders of the *BÖLÜKS* of the *AGHA*. The ~ was mounted and had an iron mace and a shield tied to his saddle; when the sultan left the Palace for the mosque, the ~ was present wearing ornate clothes and holding in his hand a reed instead of a spear. I 1256b

börk (T) : the most widespread Turkish head-gear in Ottoman Turkey, the ~ was in a cone or helmet shape, raised in front and decorated at the base with gold braid; officers wore it decorated in addition with a plume. V 751b

boru (T), and *NEFİR* : a trumpet without holes which could produce five notes within an ambitus of one and a half octaves. Older *borus* were apparently made of bronze, but by the 10th/16th century brass was in use. VI 1007b

**bostāndji** (T, < P *büstān* 'garden') : a term applied in the old Ottoman state organisation to people employed in the flower and vegetable gardens, as well as in the bathhouses and rowing-boats of the sultan's palaces. The ~s formed two *ODJAĞS* 'army units'. I 1277b; IV 1100b

♦ **bostāndji-başı** : the senior officer of the *ODJAĞ* of the *BOSTANDJIS*. As the person responsible for the maintenance of law and order on the shores of the Golden Horn, the Sea of Marmora and the Bosphorus, he used to patrol the shores in a boat with a retinue of 30 men, as well as inspect the countryside and forests around Istanbul. He was very close to the sultan. I 1278b

brim → 'AKĀL; HAKW

budalā' → ABDĀL

budd (A, P *but*) : a temple, pagoda; Buddha; an idol. I 1283b

būdjadī (A, < *abdjād*) : in North Africa, used for 'beginner', literally, 'one still at the abecedarian stage'. I 198a

**budūh** (A) : an artificial talismanic word formed from the elements of the simple three-fold magic square. The uses of the word are most various, to invoke both good and bad fortune, but by far the most common use is to ensure the arrival of letters and packages. II 370a; S 153a

bughtāk : a bonnet worn by *İlkhānid* princesses. It consisted of a light wood frame covered with silk, from the top of which protruded a long feather. The ~ could be ornamented with gold and precious stones and sometimes had a long train which hung down behind. V 748b

buhār (A) : in zoology, the diacope, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Diacope bohar*). VIII 1021a

**buhayra** (A, dim. of *bahra*) : lake. In North Africa, ~ (*bhēra*) denotes a low-lying plain; its most common meaning, however, is 'vegetable garden, field for market gardening'. I 1288a

In Almohad times, ~ meant an irrigated garden. I 1288a

buhūr → BAḤR

**būk** (A) : the generic name for any instrument of the horn or trumpet family. I 1290b; a kind of reed-pipe that became quite famous in Western Europe. The original ~ was a horn or clarion, and was made of horn or metal. Pierced with holes for fingering, and played with a reed, the ~ evolved into a new type of instrument, somewhat similar to the modern saxophone. VII 207b

**buğ'a** (A), or *bak'a* : a region which is distinguishable from its surroundings, more particularly a depression between mountains. I 1292b; a patch of ground marked out from adjoining land by a difference in colour, etc. or a low-lying region with stagnant water. S 154a

In the central and eastern parts of the Islamic world, ~ acquired the sense of 'dervish convent', 'mausoleum' or in general 'a building for pious, educational or charitable purposes'. S 154a

**būḡalā** (Alg) : a two-handed pottery vase used by women in the course of the divinator practices to which it gave its name. I 1292b; III 290a

**bukḥ** (A, s. *bukḥī*, pl. *bakḥān*) : the species produced as a result of the crossing of two-humped stallions with Arab female camels; it did not breed and was mainly used as a beast of burden. III 665b

**bukra** → GHUḌWA

**bulbis** (A) : in zoology, the barbel. VIII 1021a

**bulbula** → IBRIK

**bunbuk** → KHINZIR AL-BAHR

**buniča** (P) : in Persia, a group assessment, on the basis of which taxes were levied on the craft guilds. The tax based on this assessment was subsequently allocated among the individual members of the guild. This form of tax was abolished in 1926. II 151b

**būnīt** → BALAMĪDA

**bunn** (A) : in zoology, the carp. VIII 1023a

♦ **bunni al-Nil** (A) : in zoology, the Nile barbel, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Barbus bynni*). VIII 1021b

**būrak** → BAWRAK

**burd** → BURDA

**burda** (A), or *burd* : a wrap of striped woollen cloth produced in the Yemen, before and during the Prophet's time, usually worn by men. I 1314b; III 316a; V 734a

**burdj** (A, pl. *burūdj*) : a square or round tower, whether adjacent to a rampart or isolated and serving as a bastion or dungeon; masonry pier of a bridge. I 1315a; a moveable tower, used as a siege instrument. III 473a

In astronomy, each of the twelve signs of the zodiac. I 1315a; and → MINṬAKAT AL-BURŪDj

In music, ~ denotes a mode. I 1315a

**burdjās** (A) : a chivalrous duel with lances, an equestrian sport regularly practised in the 6th-7th/12th-13th centuries. II 954a

**burghūth al-mā'** (A) : the water-beetle (*Daphnia pulex*). VIII 1022a

**burhān** (A) : decisive proof, clear demonstration; a Qur'anic term signifying a brilliant manifestation, a shining light from God. In correlation, ~ is also the decisive proof which the infidels are called upon to furnish as justification of their false beliefs. I 1326b

In law, ~ refers to the quality of certitude (based upon an argument of authority, which can be either a scriptural text or the eye-witnessing of an obvious fact) which is proper to reasoning 'in two terms', in order to prove the radical distinc-

tion between or the identity of two comparable 'things'; it is found especially in al-Shāfi'i, Ibn Ḥanbal and Dāwūd. I 1326b

In logic, ~ came to designate syllogistic demonstration. I 1327a

**būri** (A) : in zoology, the grey mullet. VIII 1023a

**burku'** (A) : in early Islam, a woman's face veil consisting of a fabric suspended from the centre front of the headband by a string creating a mask-like effect. It is still worn by married women among the Sinai Bedouin. V 735a

**burnus** (A) : a sort of high cap or bonnet, worn in the Prophet's time. Already this early, the ~ must also have designated by extension a woollen hooded cloak. V 734b

**burt** (A, < *L portus*) : 'gate', the northeastern border of Muslim Spain, called as such by the geographers, although they differed as to where it lay. I 1337a

**būsh** (A) : a variety of 'abā' made in North Syria. V 740b

♦ **būshī** (A), or *pūshī* : a black face veil worn by women in Iraq. V 740b

**busr** → TAMR

**bussadh** (P) : a synonym of *mardjān* 'coral', ~ is strictly speaking the root of the coral as well as the subsoil to which it is stuck. VI 556a

**buṭṭa** (A) : a measure used in Egypt for weighing flour. The ~ was equal to 50 Egyptian RAṬLS, i.e. 22.245 kg. VI 119a

**buyuruldu** (T) : an order of an Ottoman grand vizier, vizier, BEGLERBEĞI, DEFTERDĀR, or other high official to a subordinate. A ~ is of two main types: a decision written in the margin of an incoming petition or report, or an order issued independently. It deals with various administrative matters, especially appointments, grants of fiefs, economic regulations, safe-passage, etc. I 1357b

**buyūtāt** (P) : under the Šafawids, the Royal Household, which was divided into a number of offices and workshops. II 335a

**büz** (A) : snout.

♦ **abū büz** → ABŪ BŪZ

**buzurg** → BĀDj-ı BUZURG

## C

**čadirkhāyal** (T) : one of two varieties of puppet theatre in Central Asia, a marionette show with full-bodied miniature marionettes suspended and activated from above on strings. VI 765a

**čadur** → RŪ BAND; SHAWDAR

**čahār** (P) : four

♦ **čahār sūk** → SŪK

♦ **čahār tāk** : the mostly diminutive Sasanian fire temple with four axial arched

openings. Set in the midst of a large open space, it served to house the sacred fire. This layout obviously lent itself to Muslim prayer, and literary sources recount how such fire temples were taken over and converted into mosques. The domed chamber, characteristic of Iranian mosques, derives from the ~. VI 684a

ĉakīr (T) : a merlin and falcon, one of the birds of prey making up the traditional sport of hawking at the Ottoman court. The others were the *shāhin* 'peregrine falcon' and the *atmadja* 'sparrow-hawk'. II 614b

♦ *ĉakirdji-bashi* (T) : chief falconer, a high official of the Ottoman court and head of the whole organisation of hawking. II 6a; II 614b

ĉakshir (T, A *shakshir*) : Turkish-style pantaloons, underdrawers, worn by both sexes in Egypt, Syria and Palestine. V 740b

ĉandī : a temple of either Hindu or Buddhist intention, ultimately of Indian origin but modified by Indonesian religious concepts. The ~ has been proposed as one of the origins of the basic Indonesian mosque. VI 701b

cankri : a word used in Laḳ society to designate children of marriages between BAGTALS and women of lower social orders. V 618a

ĉao (P, < Ch *tš'au*) : the name given to paper currency in circulation in Iran for about two months in 693/1294. It was made of the bark of the mulberry tree, was oblong in shape, and bore the SHAHĀDA. II 14a

ĉashna-gir (P, A *dhawwāk*) : 'taster', the title of an official, generally an AMĪR, at the court of the Muslim sovereigns from the time of the Saldjūks. The title does not appear to be found under previous dynasties, although caliphs and princes did undoubtedly have overseers for their food. The term ~ is also found as the name of a kind of crystal decanter. II 15a

♦ *ĉashnagīr-bāshi* (T) : 'chief taster', a high official at the Ottoman court. A document dated 883/1478-9 lists 12 tasters as subordinate to the ~. Later, the number employed rose considerably, reaching as high as 117. By the 18th century, the ~ had clearly fallen in status and had responsibilities more related to the preparation of food. II 15a; an Ottoman court dignitary, whose duty it was to assist the sultan in mounting his horse by holding him under the arm or under the armpit. VIII 529b

ĉatr (P), or *ĉitr* : a term used in the Iranian cultural sphere to designate a parasol held over the sovereign and considered as one of the insignia of rank. In this, it is the synonym of the Arabic MIZALLA. VII 192b; the variant *ĉitr* gave rise to the Arabised forms *djitr* and *shitr* which were used in the Mamlūk sultanate. VII 192a

ĉā'ūsh (T) : officials staffing the various Ottoman Palace departments; low-rank-military personnel. In Uyğur, ~ refers to a Tou-kiu ambassador. In North Africa, it is still seen in its Arabic form of *shā'ūsh*, where it means a court usher or mace-bearer. II 16a

Under the ancient Turks, the Saldjūks, the Ayyūbids and the Mamlūks, the ~

formed a privileged body under the direct command of the ruler; under the Ottomans, they were part of the official ceremonial escort of the sultan on his departure from the palace or when he had an audience with foreign dignitaries. Their services were also used as ambassadors or envoys by the sultan or his grand vizier. The ranks of ~ and *ĉā'ūsh wekili* were used in the cavalry and the navy at the beginning of the 19th century. After the army reorganisation in 1241/1826, a ~ held the equivalent rank of a sergeant. II 16a

In certain religious sects, the term designates a grade in the hierarchy of the sect. II 16a

ĉawgān (P) : the stick used in polo. The term is also used in a wider sense for the game itself, which originated in Persia and was generally played on horseback, though sometimes on foot; ~ was also used for any stick with the end bent back, particularly those for beating drums. II 16b

ĉebken → ĈEPKEN

ĉedik (T) : an indoor shoe with a low leg, worn in the Ottoman period. It was most often made in yellow Moroccan leather, with a supple sole. V 752b

ĉektiri → BASHTARDA

ĉelebi (T) : a term of unknown origin applied to men of the upper classes in Turkey between the end of the 13th and the beginning of the 18th century, as a title primarily given to poets and men of letters, but also to princes and heads of a *ṣūfi* order; ~ is the most general title of the head of the Mawlawi order of dervishes. II 19a, VI 883a; its Syrian and Egyptian variant, *shalabi* or *djalabi*, has the meaning of 'barbarian'. II 19a

ĉepken (T), or *ĉebken* : a short caftan with sleeves, buckled and bordered, worn as an outer garment in the Ottoman period. V 752a

ĉeşme (T) : one of two kinds of water fountains (→ SABİL) in Istanbul. The ~ is self-service, the water being received from a tap above a basin, while the other, called *sebil*, is served by an attendant behind a grill. The ~s of Istanbul are mural fountains which consist of a recessed niche framed by a rectangle with a protruding basin, made of carved white marble. VIII 682a

ĉewgān (T) : a crescent-shaped, jingling rattle with bells, one of two types of brass percussion supporting the drum of the musical ensemble MEHTER. VI 1008a

ĉeyrek (T, < P *ĉahāryak*) : a quarter of an hour; a coin, also known as *beşlik*, or five plaster piece. The silver ~ had a fineness of 830, weighed 6.13 grams and measured 24 mm in diameter. II 28b

ĉadhdjā : an architectural feature found in Indian mosques, namely, the eaves pent to throw off monsoon water and increase shade. VI 690b

ĉatri (H, < San, dim. of *ĉattra*) : lit. umbrella; an Indo-Muslim architectural form of the *ĉattra*, sc. small, canopied structures placed at the junctions of the *chemin de ronde* of a fortification, or as decorative elements at roof level on mosque, tomb or other building, or as simple cover of an inhumation less imposing than a tomb proper. The characteristic form is that of a domed canopy

supported on four strong pillars, with heavy protecting eaves. III 442b ff.; VII 195a

çattrā → ÇATRİ

chêng (Ch) : a Chinese musical instrument which was probably not used by Islamic peoples, although known to them. The ~ was made of tubes of reed joined together. It was blown through a tube and the notes were obtained by fingerholes. VII 208b

chundawand (H) : a custom among Indian Muslims by which the group, being the sons of each wife, is entitled to its allotted portion of the inheritance until the extinction of its last member. I 172a

çift-resmî (T) : the basic land tax in the Ottoman empire paid in principle by every Muslim peasant, possessing one *çift* (→ ÇİFTLİK). Depending upon the fertility of the soil, it was originally levied in the lands conquered from the Byzantines in Western Anatolia and Thrace, on both Muslim and the Christian peasants alike, although in other parts of the empire, the Christians were subjected to a different tax. The *Kânûnâme* of Mehmed II specifies that the rate of the tax was 22 AKÇES, the equivalent of seven services for the *timâr*-holder (→ SERBEST). II 32a; VII 507b; VIII 486b

çifte nakkäre → NAKKÄRA

çiftlik (T, < P *çift* (pair) + Turkish suffix *lik*), or *çift* : farm.

In Ottoman times it designated, at first, a certain unit of agricultural land in the land-holding system, and then, later on, a large estate. Originally, it was thought of as the amount of land that could be ploughed by a pair of oxen; it applied to a holding of agricultural land comprising 60 or 80 to 150 DÖNÜMS, the size depending upon the fertility of the soil. In the Slav areas of the Ottoman empire, the term *baştina* was often substituted for ~. II 32b

çihra (U) : descriptive rolls for the soldiers of the Indian army, introduced by Akbar to check evasions of military obligations. S 176b

In Urdu poetry, ~ denotes the introductory verses of the elegy, *marthiya*, setting the tone with no restrictions as to details. VI 611b

çile → DEDE

çilla (P, A *al-arba'inîyya*) : a quadragesimal fast. I 1122a; forty days of spiritual confinement in a lonely corner or cell for prayer and contemplation; one of the five main Çiştî şüfi practices adopted in order to harness all feelings and emotions in establishing communion with Allāh. II 55b; IV 991a

♦ çilla-i ma'kûs : the inverted ÇILLA, performed by tying a rope to one's feet and having one's body lowered into a well, and by offering prayers in this posture for forty days. II 55b

çitr → ÇATR

çizme (T) : the most widespread shoes in Turkey during the Ottoman period, with a high leg reaching up as far as the knee and a supple sole. V 752b

çorbadjî (T) : lit. soup-provider; the commander of eight units of infantry or cav-

alry, BÖLÜK, in the Galipoli ODJAK. I 1256a; the title applied among the Janissaries to commanders of the ORTAS and the *agha bölükleri*. The title of ~ was also given to the village notables who entertained travellers. Later, until a half-century ago, it became an appellation of merchants and rich Christians. II 61b; VIII 178b

♦ çorbadjî keçesi : the crested headdress generally worn on ceremonial occasions by the ÇORBADJİ, also called *kalafat*. Its crest was made either of cranes' feathers or of herons' feathers. II 61b

♦ çorbadjî yamaghî : the aide to the ÇORBADJİ. II 61b

cot (P) : the pair of oxen used for labour; the work carried out by the peasant in one day. V 473a

çüb-i çini (P) : the china root, considered a universal cure, and which the Şafawid physician 'Imād al-Din stated cured infertility, opium addiction, baldness, rheumatism and haemorrhoids. VIII 783b

çüpanbegî (P) : a tax on flocks and herds, levied in 9th/15th-century Persia. It was possibly synonymous with KÜBÇÜR. IV 1042a

## D

dabbāba (A) : penthouse, a siege instrument, mainly a Frankish weapon. III 473 ff.; testudine. III 472a

dabbāgh (A) : a tanner. S 172a

dabikî : a type of material, manufactured more or less everywhere but stemming originally from a locality in the outer suburbs of Damietta called Dabik. II 72b

dabir (P) : scribe, secretary, used as the equivalent in the Persian cultural world, including the Indo-Muslim one during the sultanate period, of the Arabic كَاتِب. The head of the Correspondence ministry in the Dihli sultanate was called *dabir-i khāss*. IV 758b; S 173a

ḡābīt (A, T *zabit*) : an Ottoman term for certain functionaries and officers; later, officers in the armed forces. Originally, ~ designated a person in charge or in control of a matter or of (? the revenues of) a place. By the 11th/17th century, it was already acquiring the technical meaning of army officer, and in the 12th/18th century, it was in common use in this sense. II 74a

For ~ in the science of tradition, → ŞAHİJ

ḡabṭ (A) : the assessment of taxable land by measurement, applied under the later Dihli Sultanate and the Mughals. II 74b; II 155b

♦ ḡabṭiyya (A, T *zabtiyye*) : a late Ottoman term for the police and gendarmery. II 74b

dadjjäl (A, < Syr) : lit. deceiver; the personage endowed with miraculous powers

who will arrive before the end of time and, for a limited period of either 40 days or 40 years, will let impurity and tyranny rule the world. His appearance is one of the proofs of the end of time. II 76a; IV 408b

**dādjin** (A) : among the pre-Islamic Arabs, a sheep kept near the house and especially fattened for the table. II 1057b

♦ **dādjinā** → **KAYNA**

**dādjr** (A), or *dudjr*, *dudjūr* : the wooden cross-beam of the ancient tiller to which the ploughshare was fixed by means of a strap of iron; sometimes the dual (*dudjran*) can be found, because it was in two parts with one joined to the other by another strap and/or a cord. VII 22a

**daḡ** (A) : in law, the reply, and, by extension, every reply made by a party in contradiction of a plea raised by his opponent. II 171b

**dafn al-ḡhunūb** (A) : burial of offences; a nomadic practice which consists of a make-believe burial of the offences or crimes of which an Arab is accused. II 248a; IV 407a

**daftar** (A, < Gk; T *defter*) : a stitched or bound booklet, or register, more especially an account or letter-book used in administrative offices. According to the administrative tradition, **Khālid b. Barmak** introduced the register into the central administration during the reign of al-Ṣaffāh; until that time, records were kept on papyrus, *ṣuhuf*. I 1090a; II 77b

♦ **daftar-i awāridja** : a cash-book, showing the balance of moneys in hand, one of the seven main registers on which the **Ilkhānid** system of book-keeping was based. II 81a

♦ **daftar-i derdest** : one of the auxiliary registers used in the Ottoman period alongside the **DAFTAR-I KHĀKĀNĪ** to note changes, the ~ was a list of the villages or towns constituting the nucleus of the military fiefs and showing the successive changes which each fief had undergone. II 82b

♦ **daftar-i idjmāl** : one of the auxiliary registers used in the Ottoman period alongside the **DAFTAR-I KHĀKĀNĪ** to note changes, the ~ was a summary based on the detailed register, omitting the names of the inhabitants and giving the revenues only as lump sums for each unit. II 82a

♦ **daftar-i khākānī** : the collection of registers in which were entered, during the Ottoman period, the results of the surveys made every 30 or 40 years until the beginning of the 11th/17th century, containing primarily lists of the adult males in the villages and towns, their legal status, their obligations and privileges, and the extent of the lands which they possessed, information on the way in which the land was used, and fiscal information with regard to revenues of the country. The ~ cannot be called a land-register; the land-register, in the modern sense of the term, was established in Turkey only from the second half of the 19th century. II 81b

♦ **daftar-i mufradāt** : a budget register showing the income and expenditure by cities, districts and provinces under the **Ilkhānids**, one of the seven main regis-

ters on which their system of book-keeping was based. II 81a

♦ **daftar-i rūznāmē** : one of the auxiliary registers used in the Ottoman period alongside the **DAFTAR-I KHĀKĀNĪ** to note changes, the ~ was a 'day-book', into which the deeds of grants issued to new fief-holders were copied as they occurred. II 82b

♦ **daftar-i taḡwīlāt** : an off-shoot of the **DAFTAR-I TAWDĪHĀT**, a register dealing with disbursements for stocks and running expenses in state establishments and enterprises under the **Ilkhānids**, one of the seven main registers on which their system of book-keeping was based. II 81a

♦ **daftar-i ta'lik** → **RŪZNĀMAJ**

♦ **daftar-i tawdīhāt** : a register of disbursements under the **Ilkhānids**, one of the seven main registers on which their system of book-keeping was based. II 81a

♦ **daftardār** (P, T *defterdār*) : keeper of the **DAFTAR**; an Ottoman term for the chief finance officer, corresponding to the **MUSTAWFĪ** in the eastern Islamic world. The title ~ seems to originate with the **Ilkhānids** who appointed persons to make and keep the registers. The office of ~ was renamed **MĀLIYYE** (Ministry of Finance) in 1253/1838, although the term remained in use for provincial directors of finances. II 83a

♦ **daftarkhāne** : under the Ottomans, the archives of the register-office to which the old registers were consigned each time a new survey was made. II 82b

**dāgh u taṣṣiḥa** (Ind.P) : a term used in Muslim India for the branding of horses and compilation of muster rolls for soldiers, introduced by Akbar in order to check all evasions of military obligations. V 685b; S 176b

**ḡahā'** (A) : the period corresponding to the sun's progress over the second quarter of the diurnal arc. It comes to an end at midday. V 709b

**ḡahān band** (P) : a face veil consisting of a small, white mask covering only the mouth and chin. It was worn in the **Timūrid** period. V 749a

**ḡahīyya** (A) : the name for the animal sacrificed on the occasion of the feast of the 10th day of **Dhu 'l-Hijja**. II 213a; in the Negev and other parts of former Palestine, ~ is used synonymously with *fidya* to designate a blood sacrifice made in the interests of the living for purposes of atonement. II 884a

**ḡahol** : a Kurdish bass drum which is beaten on both sides. V 478a

**ḡahr** (A) : time in an absolute sense. I 2a; infinitely extended time. II 94b

♦ **ḡahriyya** : holders of materialistic opinions of various kinds, often vaguely defined. They were called the *azaliyya* by the **Ikhwān al-Ṣafā'**. II 95a; II 770b

**ḡā'i** (A) : 'he who summons' to the true faith, a title used among several dissenting Muslim groups for their chief propagandists; it became especially important in the **Ismā'īlī** and associated movements, where it designated generically the chief authorised representatives of the **IMĀM**. The title ~ came to mean something different in each of the sects which issued from the classical **Fātimid** **Ismā'īlism**. II 97b

dā'if (A, pl. *du'afā'*): weak.

In the science of tradition, the term for a weak tradition, along with *ṣaḥīḥ*, infirm. III 25a; traditions without any claim to reliability. VIII 983b

In modern South Arabia, the plural form *du'afā'* denotes non-arms bearers, a group comprising builders, potters and field workers. VII 145a; and → MISKIN  
dā'ira (A): with DUFF, a generic name for tambourine, but reserved for a round type; a round tambourine with small bells attached to the inside of the shell or body, sometimes attached to a metal or wooden rod fixed across the inside of the head. This instrument is popular in Persia and Central Asia. II 621a; and → DAWĀ'IR

♦ dā'ira saniyya (T): the term used in the Ottoman empire during the last quarter of the 19th century for the administration of crown lands. S 179a

dākhil → MUḤALLIL

dākhil (A): interior, inward, intimate; hence 'guest, to whom protection should be assured' and, 'stranger, passing traveller, person of another race'. II 100a; S 78b

In philology, ~ denotes a foreign word borrowed by the Arabic language. II 100a; VII 261b

In metrics, ~ is a term denoting the consonant preceding the rhyming consonant, the ~ itself being preceded by an *alif*. II 100a; IV 412a

dakka → DIKKA

dālāy, or *dala*: a term applied in Ilkhānīd Persia to land which belonged to the ruler. The term rapidly went out of use. IV 975b

dalil (A): sign or indication; proof. II 101b; the demonstration of that which is not immediately and necessarily known. III 544a

In Medina, the ~ (pl. *adillā'*) is a guide who is responsible for the physical needs of the pilgrim, such as food, lodging and local transport. V 1004a

dālīya (A): a kind of draw-well still in use in Egypt and other eastern countries for raising water for irrigation. It usually consists of two posts about five feet in height. These posts are coated with mud and clay and then placed less than three feet apart. They are joined at the top by a horizontal piece of wood, in the centre of which a lever is balanced. The shorter arm of the lever is weighted, while at the end of the longer arm hangs a rope carrying a leather pail. The peasant stands on a platform on the river bank and pulls down the balanced pole until the pail dips into the water and is filled. A slight upward push, which is helped by the counterweight, raises the bucket above the irrigation canal, into which it is emptied. V 863b

dallāl (A), or *simsār*: lit. guide; in law, ~ indicates a broker, an agent, 'the man who shows the purchaser where to find the goods he requires, and the seller how to exact his price'. Women are also found taking the part of agents. Known as *dallāla*, they act as intermediaries for harems of a superior sort. II 102b

In the Muslim West, the ~ is exclusively an intermediary who, in return for

remuneration, sells by public auction objects entrusted to him by third parties.

In the large towns, they are grouped in specialised guilds. II 102b

dallāla → DALLĀL

dallina → DILLINA

dalw (A): a 'water bucket', in ancient Arabia, said to be made mostly from the hides of two young camels, in which case the bucket may be called *ibn adimayn*. I 1230a; I 1231b

In astronomy, *al-* is the term for Aquarius, one of the twelve zodiacal constellations. VII 84a

dām → PAYSĀ

ḍamān (A): in law, ~ is the civil liability in the widest meaning of the term, whether it arises from the non-performance of a contract or from tort or negligence. In the sense of suretyship, guarantee, ~ is a liability specially created by contract. In a wider sense, it is used of the risk or responsibility that one bears with regard to property of which one enjoys the profit. II 105a; and → KABD  
ḍAMĀN

In a financial sense, ~ stands for 'farming' (of taxes). The tax-farmer, *dāmin*, pays annually to the State a contracted sum, less than the calculated revenue from the tax, and afterwards undertakes its recovery on his own account. The State is assured of a precise and immediate return from the pockets of rich individuals but loses a portion of the money paid by the tax-payer and the control of operations. I 1144b; II 105b; III 323b; and → KABĀLA

♦ ḍamān al-adjir, or *ḍamān al-ṣunnā'*: in law, the liability for the loss or damage caused by artisans. II 105a

♦ ḍamān al-darak: in law, the liability for eviction. II 105a; the guarantee against a fault in ownership. S 198a

♦ ḍamān al-ghaṣb: in law, the liability for the loss of an object taken by usurpation. II 105a

♦ ḍamān al-mabī': in law, the liability for the loss of an object sold before the buyer has taken possession. II 105a

♦ ḍamān al-rahn: in law, the liability for the loss of a pledge in the possession of the pledgee. II 105a

♦ ḍamān al-ṣunnā' → ḍAMĀN AL-ADJIR

dāmin → ḍAMĀN

dāmīr (A): a woman's jacket with short sleeves, worn in Syria and Palestine. V 740b

ḍamīr → MUḍMAR

ḍamma (A): in grammar, ~ denotes the short vowel *u*. III 172a

ḍamūs: a brick vault. I 207b

dāna-farang (H, < P): malachite. VIII 269a

dāndī (H): a simple kind of litter used in India for transporting people. It was essentially a hammock slung from a pole. VII 932a

dānīshkādā → KULLIYYA

dānniyya → ʔALANSUWA ʔAWĪLA

**dār** (A) : (dwelling place), house. The two words most commonly used to designate a dwelling place, *BAYT* and ~, have etymologically quite different meanings. *Bayt* is, properly speaking, the covered shelter where one may spend the night; ~ (from *dāra*, to surround) is a space surrounded by walls, buildings, or nomadic tents, placed more or less in a circle. II 113b; palace, large dwelling complex. IV 1016b; VIII 344a

In the 5th/11th and 6th/12th centuries in Baghdad and Damascus, ~ was the name borne by the large depots with the name of the commodity for which the establishment was noted. IV 1015a

♦ **dār al-ʔahd** : the land of the covenant; considered by some Muslim jurists as a temporary and often intermediate territory between the DĀR AL-ISLĀM and the DĀR AL-ḤARB. II 116a

♦ **dār al-ḡarb** : the mint, the primary function of which was to supply coins for the needs of government and of the general public. At times of monetary reforms, the ~ also served as a place where obliterated coins could be exchanged for the new issues. The large quantities of precious metals which were stored in the ~ helped to make it serve as an ancillary treasury. I 24a; II 117b; and → DARBKHĀNE-I ʔĀMIRE

♦ **dār al-ḡadīth** : a term first applied to institutions reserved for the teaching of ḡADĪTH in the 6th/12th century. Until these special institutions were set up, the teaching of ḡadīth, as of other branches of religious learning, was carried out in the mosques. II 125b; V 1129a; S 195a

♦ **dār al-ḡarb** : foreign territory. I 26a; the territories under perpetual threat of a missionary war, DĪHĀD. The classical practice of regarding the territories immediately adjoining the lands of Islam as the ~ and inviting their princes to adopt Islam under the pain of invasion, is reputed to date back to the Prophet. Classically, the ~ includes those countries where the Muslim law is not in force, in the matter of worship and the protection of the faithful and the DĪHMĪS. II 126a; II 131b

♦ **dār al-ḡikma** : 'the house of wisdom', a term used by Arab authors to denote in a general sense the academies which, before Islamic times, spread knowledge of the Greek sciences, and in a particular sense the institute founded in Cairo in 395/1005 by the Fāṭimid caliph al-ḡakīm. II 126b; II 859b; V 1125b

♦ **dār al-ʔilm** : 'the house of science', the name given to several libraries or scientific institutes established in eastern Islam in the 3rd/9th and 4th/10th centuries. The most important ~ was the one founded in Baghdad by the vizier Abū Naṣr Ṣābūr b. Ardashīr in the last quarter of the 4th/10th century, with more than 10,000 books on all scientific subjects. It was burnt down when the Salḡūḡ reached Baghdad in 447/1055-56. II 127a

♦ **dār al-Islām** : 'the land of Islām', the whole territory in which the law of Islam prevails. Its unity resides in the community, the unity of the law, and the guarantees assured to members of the UMMA. In the classical doctrine, everything outside ~ is DĀR AL-ḤARB. II 127b

♦ **dār al-kḡarāj** : a brothel, in the Muslim West. S 134a

♦ **dār al-maʔarīf** : schools founded by the Ottoman sultan ʔAbd al-Maḡdī I in 1849. I 75a

♦ **dār al-nadwa** : the name of a town hall in Mecca in the time of the Prophet. II 128b

♦ **dār al-salām** : 'the abode of peace', a name of Paradise in the Qurʔān; also a name for the city of Baghdad. II 128b

♦ **dār al-ṣināʔa**, or *dār al-ṣanʔa* : an industrial establishment, workshop; the term is always applied to a state workshop, e.g. under the Umayyads in Spain to establishments for gold and silver work intended for the sovereign, and for the manufacture and stock-piling of arms. The most widely-used sense is that of an establishment for the construction and equipment of warships, giving rise to the word 'arsenal' in the Mediterranean languages. II 129b; S 120a

♦ **dār ṣinī** → DĀRṢINĪ

♦ **dār al-ṣulḡ** : 'the house of truce', territories not conquered by Muslim troops but by buying peace by the giving of tribute, the payment of which guarantees a truce or armistice. The Prophet himself concluded such a treaty with the Christian population of Naḡrān. II 131a

♦ **dār al-ʔulūm** : 'the house of sciences', an establishment for higher instruction founded in 1872 by ʔAlī Paṣḡa Muḡārak, whose aim was to introduce students of al-Azhar to modern branches of learning; the religious institutions at Deoband and Lucknow. I 817b; II 131b

**darabukka** : a vase-shaped drum, the wider aperture being covered by a membrane, with the lower aperture open. In performance it is carried under the arm horizontally and played with the fingers. II 135b

darak → DĀMĀN AL-DĀRAK

**dārḡ** (A) : in prosody, the last foot of the second hemistich, as opposed to the last foot of the first hemistich, the ʔarūd. I 672b; IV 714b; VIII 747; and → ʔṢBʔ

In mathematics, ~ is the term used for multiplication. III 1139b

For ~ as lithomancy, → ʔĀRK

♦ **dārḡ khāne**, dārābkhāne → DARBKHĀNE-I ʔĀMIRE

♦ **dārḡ al-raml** → RAML

♦ **dārḡ al-saḡʔa** : shell-divination. VIII 138b

♦ **dārḡ al-ṣilāḡ** (A) : 'body piercing', one of the deeds transcending the natural order, *khawāriḡ al-ʔādāt*, practiced by the Saʔdiyya order. VIII 728b

♦ **dārḡ khāne-i ʔāmir** (T), or dārābkhāne, *nukrākhāne*, *dār al-darb* : the Ottoman mint. II 118a

**dargāḡ** (P) : lit. place of a door; royal court, palace in Persia; in Muslim India, ~ is

used to designate a tomb or shrine of a *pir* (→ MURSHID). II 141b; IV 26a; VI 125b; VIII 954a

**dari** (P) : the court language, and language of government and literature, in pre-Islamic Persia. II 142a; IV 55a

In India, ~ is used to designate the normal floor-mat, a flat-woven pile-less rug of thick cotton. VIII 742a

**dariba** (A) : a tax, applied in particular to the whole category of taxes which in practice were added to the basic taxes, ZAKĀT, DJIZYA and KHARĀJ. Apart from *djizya*, these taxes form the basis of the official fiscal system of Islam and are essentially concerned with agriculture and stock-breeding. II 142b; S 199b; an urban tax on buildings. V 1199a

**darih** → KABB

**darrib** (A) : a minter, one of the craftsmen employed as staff in the mint who carried out the actual coining operation. II 118a

In Muslim Spain, ~ was the term used for night-watchman. I 687b

♦ **darribkhāne** → DARBKHĀNE-Ī 'AMIRE

**dars** (A) : lesson, lecture.

In mediaeval usage, ~ meant 'a lesson or lecture on law'. V 1124b

**darshan** (San) : the (Hindu) ceremonial appearance of a king to his subjects, adopted by the Mughal emperor Akbar and his immediate successors. It was abandoned by Awrangib in 1078/1668. II 162a

**dārshini** (A, < P *dār śini*) : Chinese cinnamon, *Cinnamomum cassia*, although it cannot be established with certainty with what original plant ~ is to be associated. In pharmacognostic texts *Cinn. cassia* is also rendered by *salikha*, which allegedly is not identical with ~. S 197a

**dārūgha** (P, < Mon) : originally a chief in the Mongol feudal hierarchy, ~ is first met in Persia in the Ilkhanid period. In his main capacities he belonged to the military hierarchy. In Safawid Persia, his functions were sometimes those of a governor of town, but more commonly those of a police officer, his duties to prevent misdeeds, tyranny, brawls, and actions contrary to the *shari'a*. In the 12th/18th and 13th/19 centuries, his function at times superseded even that of the MUHTASIB. At the beginning of the Constitutional period, most of his duties were taken over by the municipalities and the police force. In some cases, the ~ was appointed to collect taxes or to control certain ethnic minorities; ~ was also used to denote a kind of head clerk controlling the staff of the larger government departments in Safawid Persia. II 162a

In Muslim India, ~ denoted an official in the royal stables; the British used it to designate the native head of various departments and, later, the local chief of police. II 162b

**darūra** (A), and *idtirār* : necessity; in law, ~ has a narrow meaning: what may be called the technical state of necessity (resulting from certain factual circumstances which may oblige an individual to do some action forbidden by the

law), and a wider sense: to describe the necessities or demands of social and economic life, which the jurists had to take into account in their elaboration of the law which was otherwise independent of these factors. The legal schools agree that prohibitions of a religious character may be disregarded in cases of necessity and danger, while most of the offences committed under the rule of necessity are excused without any form of punishment. However, murder, the amputation of a limb, and serious wounding likely to cause death, irrespective of the circumstances, are never excused. The term in its wider sense signifies practical necessity, the exigencies of social and economic life. It takes into consideration the existence of rules and whole institutions in Muslim law which reasoning by strict analogy would have condemned. II 163b

**darwa** (A) : a typical style of hairdressing used by an Arabic-speaking tribe of Bedja origin in Upper Egypt with branches in the northern Sudan. I 1b

**darwish** (P) : a mendicant, dervish; a member of a religious fraternity. II 164a

**daryā-begi** (T), or *deryā-beyi* : 'sea-lord', a title given in the Ottoman empire to certain officers of the fleet, who usually held their appointments for life and transmitted them to their sons. II 165b

**dastān** (U, P *destān*) : in Urdu literature, a collection of short stories within a 'frame', recited to general audiences as well as to royal courts and rich households. They are the Urdu equivalents of Arab collections like *Alf layla wa-layla* and *Sirat 'Antar* and can be considered precursors of modern Urdu fiction. III 119a; III 375b; V 201b

In Turkish literature, the Persian term *destān* is used for the ancient popular epics in syllabic verse, transmitted orally, as well as the first verse chronicles of epic type. III 114b

**dastūr** (P, A DUSTŪR) : a Persian term which in the period of the classical caliphate came to be used as a synonym of *KĀNŪN* in the sense of 'tax-list'. IV 558a; in the Safawid period, ~ is defined as a Zoroastrian priest who knows the Avesta and the Zand, the Middle Persian literature, and has the authority to command laymen (*behdins*) to do religious works. VII 215b

In classical Muslim administration, ~ is a copy of the *djama'a* made from the draft. II 79a

In East Africa, ~ is the term used for custom and customary law, synonymous with 'ADA. I 170a

♦ **dastūr al-'amal** : a detailed assessment of revenue, prepared and sent annually by the MUSTAWFIS of the central government in Persia to the provinces, on the basis of which the provincial *mustawfis* allocated the tax demand among the provincial population. II 151a

**da'wa** (A) : call, invitation; propaganda; and → DĀWET

In the Qur'ān, ~ is the call to the dead to rise from the tomb on the day of Judgement. II 168a

In the religious sense, ~ is the invitation addressed to men by God and the

prophets, to believe in the true religion, Islam. The concept that the religion of all the prophets is Islam and that each prophet has his own ~, was developed by the Ismā'īlis. II 168a

In its politico-religious sense, the ~ denotes the invitation to adopt the cause of some individual or family claiming the right to the imāmate over the Muslims, thus the 'Abbāsīd ~, which was, strictly speaking, propaganda for a member of the Prophet's family, and Ismā'īlī ~, propaganda for the IMĀM, who alone could give mankind good guidance. II 168a

Among the Ismā'īlis, ~ is one of nine periods of instruction which completed the initiation of Ismā'īlī neophytes. II 169b; IV 203b

♦ al-da'wa al-djādida, or *da'wa djādida*: the branch of Ismā'īlis, known as the Nizāris, who refused to recognise Musta'li after the death of al-Mustanşir in 487/1094. They are now represented by the Bohoras in India. II 170b; III 254a

♦ al-da'wa al-kadima: the branch of Ismā'īlis, known as the Musta'lis or Tayyibis, who followed Musta'li after the death of al-Mustanşir in 487/1094. They are now represented by the Bohoras in India. II 170b

♦ da'wat: the communal administration of the Yemeni Sulaymānī sect, which split off from the Bohoras in the 10th/16th century. I 1255a

**da'wā** (A): action at law, case, lawsuit. II 170b

**dawā'** (A, pl. **adwiya**): every substance which may affect the constitution of the human body; drug. I 212b; gunpowder. I 1056a

♦ **adwiya mufrada**: simple drugs. I 212b; V 251b

♦ **adwiya murakkaba**: composite drugs. I 212b; V 251b

**dawādār** (P): the bearer and keeper of the royal inkwell, which post was created by the Saljūqs. It was held by civilians. II 172b; secretary. VIII 432a; and → **DĀWĀDĀR**

**dawā'ir** (A, s. **DĀ'IRA**): circles.

In the science of metrics, the ~ are the five metric circles used by al-Khalil for the graphic presentation of the sixteen metres. They are arranged according to the number of consonants in the mnemonic words of the metres which compose them. I 669b

In Algeria, a group of families attached to the service and person of a native chief. Before the French conquest, ~ denoted especially four tribal groups encamped to the south-west of Oran and attached to the service of the BEY of that city. They were organised as a militia. II 172b

**dawār** (A): an encampment of the Arab Bedouin in which the tents are arranged in a circle or an ellipse around the open space in the middle where the cattle pass the night. In North Africa, this arrangement is called *dawār* or *dawwār*. II 174b; S 318b

In Algeria, *douar* has lost its original meaning, and is employed to designate an administrative area, either nomad or sedentary, placed under the authority of the same chief. II 175a

According to Ibn al-Kalbi, ~ is the procession that the Arabs made around the *ansāb* 'sacred stones', which served as replicas of the Black Stone of the Ka'ba. VIII 155b

**dawāt** (A): ink-holder, inkwell; ~ is also used for *miklama* 'the place for keeping the pen', and for *kalamdān* 'penbox'. IV 471b; V 988b; S 203b

♦ **dāwātdār**: the keeper of the sultan of Delhi's inkpot or inkhorn. IV 759a; and → **DAWĀDĀR**

**da'wet** (T, < A *da'wa*): in the science of Turkish diplomatic, the invocation composed of the formula containing the name of governor (the Bey's name), ranging from the simplest *huwa* to the longest titles. II 314b

**dāwiyya** (A, O.Fr. *devot*): the Knights Templars, one of the Frankish military orders, known to the Arabs from their experiences with the Crusaders. The Knights Hospitallers, known to the Arabs as *Ishitāriyya*, was another such order. S 204b

**dawla** (A): turn, reversal (especially in battle); victory; the reign of the Mahdi. From the middle of the 3rd/9th century, ~ attained the meaning of 'dynasty, state', still in force today. *Al-dawla* is used as the second element in titles; its earliest usage was noted at the end of the 3rd/9th century. II 177b; IV 293b; V 621b ff.

**dawr** (A, pl. **adwār**): lit. revolution, period; the periodic movement of the stars.

In *shī'ism*, ~ is for the extreme sects the period of manifestation or concealment of God or the secret wisdom. S 206b

In music, ~ denotes one of two cycles which make up an *ikā'*, each of which is composed of several basic notes and a pause. S 408b

♦ **dawr al-kashf**: 'period of manifestation', the period for the Ismā'īliyya before the DAWR AL-SATR, during which the twelve angels of the Zodiac kept the unadulterated pure unity of God, *tawhīd*. At the end of time, the KĀ'IM will bring forth a new ~. S 206b

♦ **dawr al-satr**: 'period of concealment', the period for the Ismā'īliyya from Adam to the KĀ'IM, the last speaking prophet. A synonym is *al-dawr al-kabir*. S 206b

**dawsa** (A): lit. trampling; a ceremony formerly performed in Cairo by the SHAYKH of the Sa'di order, consisting of the *shaykh* riding over the members of the order on horseback. It was believed that by such physical contact, the BARAKA of the *shaykh* was communicated to his followers. II 181b; VIII 525b; VIII 728b

**dawudu**: a land-leasing system in Kurdish Iran, in which the landowner, in return for supplying earth and seed, takes two-tenths of the harvest. V 473b

**dawul** → **TABL**

**dawwār** → **DAWĀR**

**day'a** (A, pl. **diyā'**): estate.

In its fiscal context, ~ denotes an estate subject to tithes. The holder of the ~ was

not usually its cultivator, and the peasant rents went for the greater part to the holder of the ~. II 187b

♦ *diyā'* al-khāṣṣa, *diyā'* al-sultān and *diyā'* al-khulafā': the private estates of the caliph in early Islamic times. IV 972b

**daydabān** (A, < P *didebān*): a term applied at different times to certain categories of sentinels, watchmen, inspectors, etc. II 189a

**dayi** (T): lit. maternal uncle; an honorific title used to designate official functions in the Regencies of Algiers and Tunis. II 189a

**dayn** (A, pl. *duyūn*): debt; claim; in law, an obligation, arising out of a contract (loan, sale, transaction or marriage) or out of a tort requiring reparation. I 29a; S 207a

♦ *dayn fī dhimma*: an obligation which has as its object a personal action. S 207a

♦ *dayn fī 'l-'ayn*: an obligation which has as its object a non-fungible, determinate thing. S 207a

♦ **duyūn-i 'umūmiyye** (T): the Ottoman public debt; more particularly the debt administration set up in 1881. II 677a

**dayr** (A, < Syr): a Christian monastery, which continued functioning after the Arab conquest of the Middle East. They were often named after a patron saint or founder but also occasionally after the nearest town or village or a feature of the locality. II 194b

**ḡayzan** (A): a man who marries his father's widow (the marriage is called *nikāh al-makr*), a practice which the Qur'ān disapproves of. VI 476b

**dede** (T): lit. grandfather, ancestor; a term of reverence given to the heads of DARWISH communities. II 199b; a member of a religious order resident in one of the cells of the DARGAH or ZAWIYA, who has fulfilled his *çile* (period of trial) and been elevated to the rank of dervish. VI 884a

In western Turkish heroic tales, ~ is used for the rhapsodes. II 199b

In Istanbul and Anatolia, ~ was also used as a term of respect for various wonder-working holy men. II 200a

In the terminology of the Ṣafawid order, ~ denoted one of the small group of officers in constant attendance on the MURSHID. II 200a

deftar → DAFTAR

**deli** (T): a class of cavalry in the Ottoman empire, formed in the Balkans at the end of the 9th/15th century or the beginning of the 10th/16th century. Later, they were officially styled as *delil* (guides) but continued to be popularly known by their original name. Called ~ on account of their extraordinary courage and recklessness, they were recruited partly from the Turks and partly from the Balkan nations. They became brigands in the 12th/18th century and were disbanded in the 13th/19th century by sultan Mahmūd II. II 201a

**demirbaş** (T): lit. iron-head; the movable stock and equipment, belonging to an office, shop, farm, etc. In Ottoman usage ~ was commonly applied to articles

belonging to the state and, more especially, to the furniture, equipment, and fittings in government offices, forming part of their permanent establishment. II 203b; ~ also means stubborn or persistent, and was applied by the Turks to King Charles XII of Sweden, possibly in this sense or to indicate his long frequentation of Turkish government offices. II 203b

**derebey** (T): 'valley lord', the Turkish designation of certain rulers in Asia Minor who, from the early 12th/18th century, made themselves virtually independent of the Ottoman central government in Istanbul. Ottoman historians usually call them *mutaghalibe* 'usurpers', or *khanedan* 'great families'. The best known ~ families are the Kara 'Othmān-oghlu of Aydin, Manisa and Bergama in western Anatolia, the Çapan-oghlu of Bozok in central Anatolia, and the family of 'Alī Pāshā of Djānik in eastern Anatolia or Trebizond and its neighbourhood. II 206b

deryā-beyi → DARYĀ-BEGI

destān → DĀSTĀN

**devedji** (T, P *shuturbān*): 'cameleer', the name given to certain regiments of the corps of Janissaries. II 210b

**devshirme** (T): the term in the Ottoman period for the periodical levy of Christian children for training to fill the ranks of the Janissaries and to occupy posts in the Palace service and in the administration. The earliest reference to the term appears to be contained in a sermon delivered by Isidore Glabas, metropolitan of Thessalonica, in 1395. By the end of the 10th/16th century, the system began to show signs of corrupt practices by the recruiting officers. By the beginning of the 11th/17th century, the ranks of the Janissaries had become so swollen with Muslim-born 'intruders' that frequent recruitments were no longer necessary. The system, however, continued at least till 1150/1738, but sporadically. I 36a; I 268b ff.; II 210b; II 1086a ff.

**derynek** (T): a commander's baton or cane, carried by a number of high Ottoman navy officers. It was also called *şadafkari* 'aşā, because it was encrusted with mother of pearl of different colours. VIII 565b

**dhāb** (A): one of the two methods of slaughtering animals according to Muslim law by which the animal concerned becomes permissible as food. It consists of slitting the throat, including the trachea and the oesophagus (there are divergencies between the schools in respect of the two jugular veins); the head is not to be severed. At the moment of slaughter, it is obligatory to have the necessary intention and to invoke the name of God. Preferably the victim should be laid upon its left side facing in the direction of the KĪBLA. II 213b

**dhābiha** (A): a victim (animal) destined for immolation according to Muslim law, in fulfilment of a vow, for the sacrifice of 'AḲĪKA, on the occasion of the feast of the 10th day of Dhū 'l-Ḥijja, or in order to make atonement for certain transgressions committed during the ḤADJJD. II 213a; S 221b

**dhāhabiyya** (A): a Nile vessel, especially known in the 19th century. VIII 42b

**dhakā'a** (A) : the strict ritual of slaughtering the **DHABĪHA** which must be followed and which does not differ in form from the ritual slaughter of animals permitted as food. II 213a

**ghanab** (A) : tail.

In astronomy, ~ or *ghanab al-tinnin* 'the dragon's tail' refers to the waning node, one of the points where the moon passes through the ecliptic during an eclipse of the moon. V 536a; VIII 101b; and → **KAWKAB AL-DHANAB**

♦ **ghanab al-dadja** → **RADIF**

♦ **ghanab al-sirhan** → **AL-FADJR AL-KADHIB**

**ghanb** (A, pl. *dhunub*) : sin. Synonyms are *khat'i'a*, *sayyi'a*, which is an evil action, and *iḥm*, a very grave sin, a crime against God. IV 1106b; and → **DAFN AL-DHUNUB**

**gharā'i'** (A) : a method of reasoning to the effect that, when a command or prohibition has been decreed by God, everything that is indispensable to the execution of that order or leads to infringement of that prohibition must also, as a consequence, be commanded or prohibited. I 276a

**gharāriḥi** (A) : in mediaeval 'Irāk, a vagrant feigning serious wounds for begging purposes. VII 494b

**gharra** (A) : a term denoting in the Qur'an the smallest possible appreciable quantity, interpreted by the commentators of the Qur'an as: dust which remains clinging to the hand after the rest has been blown off, or weightless dust, seen when sunlight shines through a window; the weight of the head of a red ant; the hundredth part of a grain of barley; or atom. ~ was not generally used to denote the philosophical atomism of Democritus, Epicurus and the Muslim 'atomists'. In its stead, the two technical terms **DJUZ'** and **DJAWHAR fard** were preferred. Modern Arabic does render atom with ~. II 219b

**ghāt** (A) : thing; being, self, ego.

In philosophy, ~ is most commonly employed in two different meanings of substance and essence, a translation of the Greek οὐσία. When used in the sense of 'substance', it is the equivalent of the subject or substratum and is contrasted with qualities or predicates attributed to it and inhering in it. In the second sense of 'essence', it signifies the essential or constitutive qualities of a thing as a member of a species, and is contrasted with its accidental attributes (→ **ARAD**). Some Muslim philosophers distinguish, within the essence, its prior parts from the rest. II 220a; V 1262a

In Muslim India, ~ was one of the two ranks into which the *manṣabdār* (→ **MANṢAB**) was divided, the other being *suwār*. The rank of ~ was meant for calculating one's salary according to the sanctioned pay scale. V 686a

♦ **ghāti** : essential; the conceptually and ontologically prior part of the essence of a thing. II 220b; V 1262a

**ghawk** (A) : taste; insight or intuitive appreciation. II 221a; direct experience. II 1041a

In philosophy, ~ is the name for the gustatory sense-perception which, according to Aristotle, is a kind of sub-species of the tactual sense, localised in the gustatory organ, the tongue. It differs, however, from tactual sense because mere contact with skin is not sufficient for gustation to occur. II 221a

In aesthetics, ~ is the name for the power of aesthetic appreciation, something that 'moves the heart'. II 221a

In mysticism, ~ denotes the direct quality of the mystic experience. The metaphor of 'sight' is also often used, but ~ has more qualitative overtones of enjoyment. II 221a

**ghawlak** (A) : tip (of the tongue). VIII 343a

♦ **ghawlaki** : 'pointed'; for al-Khalil, those consonants that are produced with the tip of the tongue, such as the *ṛ*. VIII 343a

♦ **ghawlakiyya**, and **asaliyya** : in grammar, two terms used by al-Khalil to indicate articulation with the tip of the tongue but specifying only the form of the tongue. III 598a

**ghawwāk** → **ĀSHNA-GĪR**

**ghayl** → **MUDHAYYAL**

**dhikr** (A) : 'remembering' God, reciting the names of God; the tireless repetition of an ejaculatory litany; a religious service common to all the mystical fraternities, performed either solitarily or collectively. II 164b; II 223b; II 891b; IV 94b

♦ **dhikr al-'awāmm** : the collective **DHIKR** sessions. II 224a

♦ **dhikr-i djaḥr** : a practice of reciting the names of God loudly while sitting in the prescribed posture at prescribed times, adopted by the **Čiṣṭī** mystics. II 55b

♦ **dhikr-i khafi** : a practice of reciting the names of God silently, adopted by the **Čiṣṭī** mystics. II 55b

♦ **dhikr al-khawāṣṣ** : the **DHIKR** of the privileged (mystics who are well advanced along the spiritual path). II 224a

**dhimma** (A) : the term used to designate the sort of indefinitely renewed contract through which the Muslim community accords hospitality and protection to members of other revealed religions, on condition of their acknowledging the domination of Islam; the beneficiaries of the ~ are also collectively referred to as the ~, or *ahl al-dhimma*. Originally only Jews and Christians were involved; soon, however, it became necessary to consider the Zoroastrians, and later, especially in Central Asia, other minor faiths not mentioned in the Qur'an. II 227a

In law, ~ is a legal term with two meanings; in legal theory, ~ is the legal quality which makes the individual a proper subject of law, that is, a proper addressee of the rule which provides him with rights or charges him with obligations. In this sense, it may be identified with legal personality. The second meaning is that of the legal practitioners and goes back to the root of the notion of obligation. It is the *fides* which binds the debtor to his creditor. II 231a; S 207a; abstract financial responsibility. I 27a

♦ **dhimmi** : the beneficiary of the **DHIMMA**. A ~ is defined as against the Mus-

lim and the idolater; and also as against the *harbī* who is of the same faith but lives in territories not yet under Islam; and finally as against the *musta'min*, the foreigner who is granted the right of living in an Islamic territory for a short time (one year at most). II 227a

**dhira'** (A): cubit, a basic measure of length, being originally the length of the arm from the elbow to the top of the middle finger. The name ~ is also given to the instrument used for measuring it. One ~ was 24 *isbā's*, although the cubit was not always used with great precision and a considerable number of different cubits were in common use in Islam, e.g. the legal cubit, the black cubit, the king's cubit, and the cloth cubit. II 231b; VII 137b

A minor branch of the Nile, also called *khalīdj*, as distinguished from the main stream (*'amīd*). VIII 38a

dhruḡad → BANDISH; KHAYĀL

**dhubbān** (A): the term used in navigation to designate the standard angular distance of four fingers, *isbā's*, wide, i.e. a handbreadth. IV 96b; VII 51a

**dhura** (A): the great sorghum (*Sorghum vulgare*), also called Indian millet, *djāwars hindī*. S 249b

**diḡḡba** (A): any flat, firm-surfaced area; the term is related to the classical *dabḡaba*, referring to the drumming sounds of hooves on hard earth. II 248b

**ḡidd** (A, pl. *addād*): contrary; one of the four Aristotelian classes of opposites, viz. relative terms, contraries, privation and possession, and affirmation and negation. II 249a; and → *addād*

**diffiyya** (A): a heavy winter cloak for men, worn in Egypt. V 740b

**diḡḡān** (A, < P *dehḡān*): the head of a village and a member of the lesser feudal nobility of Sasanian Persia. They were an immensely important class, although the actual area of land they cultivated was often quite small. Their principal function was to collect taxes. In Transoxania, the term was applied to the local rulers as well as the landowners. The spread of the *ikṡā'* system in the 5th/11th century and the depression of the landowning classes diminished the position and influence of the ~, and the term acquired the sense of peasant, which is its meaning in modern Iran. I 15b; II 253b; V 853b

**dihliz** (A): the palace vestibule where the ruler appeared for public audience. VIII 313b

**dikka** (A), or *dakka*: a platform in a mosque near the *minbar* to which a staircase leads up. This platform is used as a seat for the muezzin when pronouncing the call to prayer in the mosque at the Friday service. Mosques of the Ottoman period have their ~ in the form of a rostrum against the wall opposite the *miḡrāb*. II 276a; VI 663a

♦ *dikkat al-muballigh* → *MUBALLIGH*

**ḡil'** → *DJABAL*; *SĀK*; *SHAY'*

**ḡilḡ** (A): the patched garment of ṡūfīs, also worn by clowns. V 740b

**dillina** (A, < Gk), or *dallina*: the flat mussel (*Tellina planata*). VIII 707a; its

export as pickled mussels from Rosetta, in Egypt, was mentioned by the mediaeval geographer al-Idrīsī. VIII 438a

**dilsiz** (T, P *bizābān*): lit. tongueless; the name given to the deaf mutes employed in the inside service of the Ottoman palace, and for a while at the Sublime Porte. Established in the palace from the time of Mehmed II to the end of the sultanate, they served as guards and attendants, and as messengers and emissaries in highly confidential matters, including executions. II 277a

**din** (A, pl. *adyān*): religion; the obligations which God imposes on man; the domain of divine prescriptions concerning acts of worship and everything involved in it. II 293b; IV 171b

For ~ as second element in titles, V 621b ff.

♦ *din al-ḡaḡḡ*: a Qur'ānic expression denoting 'the religion of Truth'; the revealed religion; the religion of the golden mean. II 294b

♦ *din-i ilāḡi*: the heresy promulgated by the Indian Mughal emperor Akbar in 989/1581, as a result of his discussions with learned men of all religions, which he vainly hoped would prove acceptable to his subjects. The new religion was related to earlier *alfī* heretical movements in Indian Islam of the 10th/16th century, implying the need for the reorientation of faith at the end of the first millennium of the advent of the Prophet. I 317a; II 296a

**dinār** (A, < Gk): Muslim gold coin issued by the Umayyad caliph 'Abd al-Malik b. Marwān, to replace the Byzantine *denarius*. There are earlier types of *dinārs* dating from ca. 72/691-2, but the coinage reform of 'Abd al-Malik drastically affected the style which it would henceforth have. I 77b; II 297a; V 964a ff.

**dirāya** (A): the term used by al-Rāmāhurmuḡi to distinguish transmissions of traditions by people who have learned to discern between all transmission minutiae, from those by people who merely transmit without paying proper heed to all sorts of crucial details in *isnād* as well as contents of tradition, which he terms *riwāya*. VIII 421a

**dirham** (A, < Gk): the name indicates both a weight and the silver unit of the Arab monetary system, used from the rise of Islam down to the Mongol period. II 319a; VI 118a; V 964a ff.

In early mathematics, ~ was the term used for the absolute number. II 361a

**dirliḡ** (T): living, livelihood; a term used in the Ottoman empire to denote an income provided by the state, directly or indirectly, for the support of persons in its service. It is used principally of the military fiefs, but also to pay, salaries, and grants in lieu of pay. II 322a

**dirridj** (A): a drum. II 135b; a lute with a long neck and plucked strings. VI 215b

**dirwa** (A): a typical style of hairdressing, which has given rise to the nickname Fuzzy-wuzzy, practised by the 'Abāḡda tribe of Upper Egypt. I 1b

**diw** (P): the name of the spirits of evil and of darkness, creatures of Ahriman, the personification of sins, whose number is legion. II 322b

**diwān** (A): a register; an office. I 801b; I 1145b; II 323a; IV 937b

In literature, a collection of poetry or prose. II 323a

For a list of *diwāns* not listed below, II 328b ff.

♦ *diwān al-badal* : a special department established to facilitate the exchange of feudal estates of the members of the ḤALKA against payment or compensation which had become usual after the death of the Mamlūk al-Nāṣir Muḥammad. III 99b

♦ *diwān-begī* : the title of high officials in the Central Asian khānates in the 16th-19th centuries. S 227b; among the Timūrids, the office of secretary of the DĪWĀN or chief of the secretariat of the DĪWĀN. VIII 481b

♦ *diwān efendi* : in the Ottoman empire, chancellor of the Admiralty. VIII 422a; in the Ottoman provinces, an important official attached to the *wālī*. In Egypt, under Muḥammad 'Alī, the ~ became a kind of president of the council of ministers. VIII 481b

♦ *diwān-i humāyūn* (P) : the name given to the Ottoman imperial council founded by Mehmed II after the conquest of Istanbul, which, until the mid 11th/17th century, was the central organ of the government of the empire. II 337b

♦ *diwānī* (A) : a form of Arabic script which consisted of letters and particular signs devised from abbreviations of the names of numbers. It was already in use during the 'Abbāsid caliphate by the army of scribes and accountants working in the Treasury, although according to Turkish sources, the ~ script was allegedly invented for writing official documents and registers of the DĪWĀN-I HUMĀYŪN. *Djālī diwānī* is a variant type of ~ with the letters written within each other. It flourished from the 9th/15th century onwards. I 1145b; II 315b; IV 1125b; VIII 151b; and → TAWKĪ

*dīya* (A), or '*akl*, *ma'kūla* : in law, a specified amount of money or goods due in cases of homicide or other injuries to physical health unjustly committed upon the person of another. It is a substitute for the law of private vengeance. In its restricted and most usual sense in law, it means the compensation which is payable in cases of homicide. I 29a; I 171b; I 338a; II 340b; V 180a

*diyānāy* (P) : an ancient type of double reed-pipe. Its two pipes have been described as being of equal length, each of which is pierced by five finger-holes, which gave an octave between them. According to al-Fārābī, the ~ was also called the *mizmār al-muḥannā* or *muzāwādī*. VII 208a

*dja'āla* → DJU'L

*dja'ba* (A) : a fairly large, leather quiver having a lid fixed by means of a cord, *mikhḍhaf*. IV 799b

*djabā* (T), or *djabā bennāk* : in Ottoman times, married peasants possessing no land. I 1169b

*djabādūli* (Mor), or *djabādūr* : a full-length, caftan-like garment with either no buttons or a single button in front. V 745b

*djabādūr* → DJĀBĀDŪR

*djabal* (A, pl. *djibāl*) : a massive mountain, rocky hillock; other synonyms in common use among the Bedouin in Arabia are *dil'* (pl. *dulā'*, *dil'ān*), *hazm*, which is usually lower than a ~, *abraḥ* (pl. *burkān*) and *BARĶĀ'* (pl. *burk*). Promontories jutting out from the island escarpments are called *khaṣṣm* 'nose' (pl. *khaṣṣūm*). I 536b

*djabbāna* (A, pl. *djabbānāt*) : a piece of unbuilt land serving, i.e., as a meeting place and a cemetery. V 23a; V 347a

*djabbār* → DJAWZĀ'

*djabīh* (A) : 'that which comes from in front', one of the technical terms designating the directions of a bird's flight, or an animal's steps, which play an important part in the application of divination known as *FĀ'L*, *TĪRA* and *ZADJR*. II 760a; and → NĀTIḤ

*djabr* (A) : compulsion. I 27b; and → DJABRIYYA

In law, ~ is compulsion in marriage exercised upon one or other of the prospective partners. S 233a

In medicine, minor or simple surgery. II 481b

♦ *al-djabr wa 'l-mukābala* : originally two methods of transforming equations, later, the name given to algebra, the theory of equations. II 360b

♦ *djabriyya* (A), or *mudjibira* : the name given by opponents to those whom they alleged to hold the doctrine of DJABR 'compulsion', viz. that man does not really act but only God. It was also used by later heresiographers to describe a group of sects. The Mu'tazila applied it to traditionists, Ash'arite theologians and others who denied their doctrine of *ḲADĀR* 'free will'. II 365a; III 1142b

♦ *djabriyyūn* : in the writings of the *lkhwān al-Safā'* (4th/10th century), the name of the representatives of the branch of mathematics called *al-DJABR WA 'L-MUKĀBALA*. II 361b

*djadāl* → ADAB

*djadhbā* (A) : in mysticism, divine attraction. VIII 306b

*djadhr* (A) : in mathematics, ~ is the term used for the square root. III 1139b

*djadīd* (A) : new, modern.

In Persian prosody, the name of a metre of rare occurrence, said to have been invented by the Persians. I 677b

*djadwal* (A), or *khātim* : in sorcery, quadrangular or other geometrical figures into which names and signs possessing magic powers are inserted. These are usually certain mysterious characters, Arabic letters and numerals, magic words, the Names of God, the angels and demons, as well as of the planets, the days of the week, and the elements, and lastly pieces from the Qur'ān. II 370a

*djady* (A) : lit. kid; in astronomy, *al-*~ is the term for Capricorn, one of the twelve zodiacal constellations. VII 84a

*dja'farī* → KĀGHAD

*djafna* → MĪ'DJAN

*djafr* (A) : the generic name for an esoteric literature of apocalyptic character

which arose as a result of the persecution which the descendants of 'Alī and Fātima had suffered. Later, deviating from its original form of esoteric knowledge, reserved for the successors and heirs of 'Alī, it became assimilated to a divinatory technique accessible to the wise whatever their origin, particularly mystics, consisting of speculations based on the numerical value of the Arabic letters. II 375b; IV 1129a

**djāgīr** : land given or assigned by governments in India to individuals as a pension or as a reward for immediate services. II 378b

**djāh** (P) : in astronomy, the north pole, used by Islamic navigators of the Indian Ocean. V 543a

**djahannam** (A) : hell. I 334b; II 381b; and → **SA'IR**

**djahbadh** (P, pl. *djahābidha*) : a financial clerk, expert in matters of coins, skilled money examiner, treasury receiver, government cashier, money changer or collector. I 1144b; II 382b; the functionary in the Treasury whose task it was to prepare the monthly statement of income and expenditure. II 79b

**djāhīl** (A, pl. *djuhāl*) : 'ignorant'. Among the Druze, members of the community not yet initiated into the truths of the faith; the initiated are the '*ukkal*'. II 633a

♦ **djāhiliyya** (A) : the term for the state of affairs in Arabia before the mission of the Prophet; paganism; the pre-Islamic period and the men of that time. II 383b

**djahmarish** (A) : a term used for a female hare while suckling. S 84b

**djahwash** (A) : a child who has passed the stage of weaning. VIII 822a

**djā'ifa** (A) : a wound penetrating the interior of the body; a determining factor in the prescription of compensation following upon physical injury. **DIYA**. II 341b

**dja'ila** → **DU'U'**

**djā'iz** (A) : permissible.

In law, the term preferred by Hanafi authors to specify that the juridical act was legitimate or licit, in point of law, apart from its being valid, **SAHĪH**, or not. Other schools also use it to denote the revocability of e.g. a contract. II 389b

In logic, ~ means what is not unthinkable. II 390a

In the vocabulary of tents, ~ is the main ridge piece, which was of considerable importance. IV 1147b

**djalabi** → **ČELEBİ**

**djalālī** (P) : the name of an era founded by the Saldjūk sultan Malikshāh b. Alp Arslan, called after his title **Djalāl al-Dawla**, although it is sometimes termed *malikī*; a calendar used often in Persia from the last part of the 5th/11th century onwards. II 397b; VI 275b

In Ottoman Turkish, a term used to describe companies of brigands, led usually by idle or dissident Ottoman army officers, widely spread throughout Anatolia from about 999/1590 but diminishing by 1030/1620. IV 499a; IV 594a; S 238a

**djalām** (A) : shears. S 319a; a strain of sheep in the time of **Djāhīz** found in **Tā'if**, which was very high on its hooves and had a fleece so smooth that it appeared bald. S 318a

**djalba** (A, < **Por/Sp gelba/gelva**) : a large type of barque used by Arabs on the Arabian Sea and Indian Ocean shores. Ibn Djubayr observed that they were stitched together with coir, i.e. coconut palm fibres. VIII 811a

**djali** (A), or *djalil* : a name given to every large type of script, but more specifically used for the large type of **THULUTH**. It was used for large-sized frames and also for public buildings and their inscriptions. IV 1123b; V 224a

♦ **djali diwāni** → **DIWĀN**

**djalil** → **DJALI**

**djalish** (A), or *shālīsh* : during the Mamlūk period, a special flag hoisted over the *jablkhāna* to make known the decision to dispatch a large expedition against a strong enemy. III 184a

**djalīya** (A, pl. **DJAWĀLI**) : the term used for the Arabic-speaking communities with special reference to North and South America. II 403b; II 470b

**djallāb** (A) : 'importer', slave-trader. I 32b; I 929a; a variant of **DJALLĀBIYYA**. II 404b

♦ **djallābiyya** (A) : in Morocco and the west of Algeria, a hooded outer robe with long sleeves, originally worn by men only, now by both sexes. II 404b; V 745b; in Egypt, the loose body shirt still commonly worn by men, pronounced *gallābiyya*. V 741a

**djalsa** (A), and '*anā'*, *zina* : in Morocco, the prevalent system of perpetual lease by **WAKF** of dilapidated shops and workshops, whereby the tenant makes the necessary repairs, pays an annual rent and thus acquires the perpetual usufruct of the property. S 369a

♦ **djalsat al-istirāha** (A) : in the Islamic ritual prayer, the return to the sitting position after the second inclination, **RAK'Ā**, which practice is common among the Hanbalis and the **Shāfi'is**, and now also widespread among **Māliki** worshippers. VIII 929b

**djalṭiṭa** → **FALṬIṬA**

**djalwa** → **DJILWA**

**djam'** (A), or *djamā'a* : in grammar, the plural for units numbering three or more. II 406b; VIII 990b

**djāma-dār** → **DJAMDĀR**

**djāmā'a** (A) : meeting, assembly.

In religion, the community (of believers). II 411a; the common practices and beliefs of the Companions. II 295a

In North Africa, as *djemaa*, ~ denoted local administrative assemblies, which owned property collectively. II 412b; IV 362a

In Morocco, a tribal assembly of men able to bear arms, which dealt with all the business of the tribe, civil, criminal, financial and political. V 1198b

For ~ in grammar, → **DJAM'**

**djamād** → **MĀDIN**

**djāmakiyya** (A, < P) : salary; originally, that part of the regular salary given in

dress or cloth; under the Mamlūks, ~ denoted the part of the salary given in money. II 413b

**djamal** (A, Heb *gimel*): the male camel, sometimes used equally with *ibil* for the species. III 666a

♦ **djamal al-bahr**, or *kuba'*: the humpbacked whale. VIII 1022b

**djamdār** (A, < P *djāma-dār* 'clothes-keeper'): 'platoon commander', the lowest commissioned rank in the Indian Army. It also denotes junior officials in the police, customs, etc., or the foreman of a group of guides, sweepers. II 421b

♦ **djamdāriyya**: under the Mamlūks, the keepers of the sultan's wardrobe. II 421b; VIII 432a

**djamedān** (T): a short, trimmed waistcoat without sleeves, worn as an outer garment in the Ottoman period. V 752a

**djāmi'** (A, pl. *djāwāmi'*): mosque; and → MASDJID DJĀMI'

In philosophy and science, the plural form, *djāwāmi'*, is used to denote the compendium or handbook. VII 536b; *djāwāmi'* is also used for the 'short' recension of Ibn Rushd's commentary on Aristotle's works. VII 539a

♦ **djāmi'** al-*hisāb*: the master-ledger of the Ilkhānids, from which the annual financial reports were prepared, one of the seven main registers on which their system of book-keeping was based. II 81b

**djāmi'a** (A): an ideal, a bond or an institution which unites individuals or groups; university. II 422b; in modern usage, ~ has also been used to characterise a political, united movement; more specifically, ~ signifies the political unification of Muslim states. VIII 359b ff.

**djam'iyya** (A, T *djem'iyyet*; P *djamūman*): society; association. This term was perhaps first used to refer to the organised monastic communities or congregations which appeared in the Uniate Churches in Syria and Lebanon. In the middle of the 19th century, ~ came into more general use, first in Lebanon and then in other Arabic-speaking countries, to refer to voluntary associations for scientific, literary, benevolent or political purposes. By the middle of the 20th century, *ḥizb* had replaced ~ to refer to political movements and organisations. II 428b; III 514b ff.

**djammāl** (A): camel-driver or cameleer; also an owner and hirer of camels, and a dealer in camels. S 241b

**djamra** (A, pl. *djimar*): pebble. II 438a; tribe. VIII 381a; ~ is the name given to the three places (*al-djamra al-ilā', al-djamra al-wustā', djamarat al-'akaba*) where pilgrims returning from 'Arafat during the pilgrimage stop to partake in the ritual throwing of stones. II 438a; III 36a; VIII 379a

♦ **djamarāt al-'arab** (A): tribes that never allied themselves with others. VIII 120a; the groups of Bedouin tribes. VIII 379a

**djamūh** (A): the name for a horse that checks its head to escape from control by the hands. II 953b

**djamulyān** → GÖNÜLLÜ

**djāmūs** (A, < P *gāv-i mīsh* 'bull-sheep'): the Indian buffalo or water buffalo (*Bubalus bubalis*). S 242b

In Algeria, ~ designates women's bracelets carved from the horns of the water buffalo. S 244a

♦ **djāmūs al-bahr**: the hippopotamus, to some writers. S 244a

♦ **djāmūs al-khalā'**: the African buffalo (*Syncerus caffer*), called thus by the Sudanese. It was unknown to the Arab writers. S 242b

**djanāba** (A): in law, the state of major ritual impurity, caused by marital intercourse, to which the religious law assimilates any *effusio seminis*. II 440b; VIII 929a

**djānbāz** (P, Egy *ganbādhiya*): an acrobat, especially 'rope-dancer'; soldier; horse-dealer. II 442b

♦ **djānbāzān**: the name of a military corps in the Ottoman empire, serving only in time of war, in the vanguard, and charged with dangerous tasks. It was abolished towards the end of the 16th century. II 443a

**djāndār** (P): the name of certain guards regiments who provided the sovereign's bodyguard from the Saldjūks on. II 444a; V 685a

**djang** (U): in Urdu poetry, the part of the elegy, *MATHIYA*, where the battle is described, with stress on the hero's valour and often including a description of his sword. VI 611b

**djanin** (A): the term for the child in its mother's womb; foetus. VIII 821b

**djanik** (A): a harp. II 1073b

**djanna** (A): garden; paradise. II 447a

**djanīṭa** → FALṬĪṬA

**djār** → IDJĀRA

**djarab** (A): in medicine, scabies. VIII 783a

♦ **djarab al-'ayn** → RAMAD ḤUBAYB

**djarāda** (A): locust. II 455a; and → KAYNA

**djarā'id** (Tun): a pair of men's leather leggings. V 745b

**djardak** (A, < P), or *djardhak*: a round bread, quite thick and cooked in an oven. V 42b

**djardhak** → DJARDAK

**djarf** (A): one of a number of terms for a seine or drag-net, i.e. a large pouched net used for fishing on the high seas, also called *djārīf*, *djarrāfa*, *katā'a* and *batāna*. VIII 1021b

**djarh** (A): in law, the contestation that a witness is 'ADL. I 209b

♦ **al-djarh wa 'l-ta'dil**: lit. disparaging and declaring trustworthy; in the science of tradition, a technical phrase used regarding the reliability or otherwise of traditionists. II 462a; VIII 515a

**djarib** (A): the basic measure of area in earlier Islamic times, which, as well as being a measure of capacity for grain, etc., equal to four *KAFIZs*, became a measure of surface area, originally the amount of agricultural land which could

be sown with a *djarib*'s measure of seed. The extent of the ~ of area varied widely. Canonically, it was made up of 100 KAŞABAS, hence approx. 1600 m<sup>2</sup>. VII 138a

**djarid** (A): the firm central stem of the palm which, when stripped of the leaf, is used for different purposes. Used in the manner of a javelin, the ~ gave its name to DJERID, the well-known equestrian sport so popular in Abyssinia, the Near East and Turkey. VII 923a

♦ **djarida**: lit. leaf; a usual term in modern Arabic for a newspaper, the adoption of which is attributed to Fāris al-Shidyāq. II 464b; S 247a

♦ **al-djarida al-musadjjala**: in classical Muslim administration, the sealed register. II 79a

♦ **al-djarida al-sawdā'**: in classical Muslim administration, the central register of the army office prepared annually for each command, showing the names of the soldiers, with their pedigree, ethnic origin, physical descriptions, rations, pay etc. II 78b

**djarkh** (A, < P *čarkh*): a crossbow. II 506b; an individual arbalest whose bow is drawn back by means of a wheel (whence its name); by this, very long arrows, approaching the length of javelins, could be fired. IV 798a

**djarm** → GARMSIR

**djarr** (A), or *khaḥd*: in grammar, the genitive case. III 1008a

♦ **djarr al-djiwār**: a grammatical term denoting 'attraction of the indirect case'. II 558b

**djarrāh** (A): surgeon. II 481b

**djarrār** (A): 'he who drags (someone) along'.

In the context of the pilgrimage, ~ is the name given to the few *muṭawwifūn* (→ MUṬAWWIF) who worked outside the special guild. They dealt primarily with pilgrims too poor to hire the services of a bona fide *muṭawwif*. VI 171a

**djars** (A, pl. *adjrās*): in grammar, the result of the application of the articulatory organs to the place of the 'cutting', MAḤḤA. III 597b

**djasad** (A): body, in particular that of a higher being such as an angel. II 555a

**dja'sh** (A): a light and weak bow which, contrary to the KATŪM, vibrates when loosed. IV 798a

**djāsūs** (A): spy; in particular, a spy sent among the enemy. II 486b

**djāti**: an Indian musical term for modes, constructed on heptatonic series of notes, *mūrēchanā*. III 452b

**djawālī** (A, s. *djālī*): lit. émigrés; and → DJĀLIYA

As a fiscal term, ~ came to mean the poll-tax levied on non-Muslims, DJIZYA. II 490a; II 561a

**djawāmi'** → DJĀMI'

**djāwars** (A, < P *gāwars*): millet (*Panicum miliaceum*). S 249b

**djawf** (A): in geography, a depressed plain, sometimes replaced by *djaww*, a basin with a spring well. II 491b; VIII 1048b

**djawhar** (A, < P): jewel; atom. II 494b; S 250b

In philosophy, the technical term for οὐσία 'substance'. I 784b; II 493a

**djaww** → DJAWF

**djawz** (A, < P *gawz*): the nut in general, and the walnut (*Juglans regia*) in particular. S 264a; the walnut tree. VIII 732b; for many fruits combined with ~, S 264b

♦ **djawzahar** (A, < P *djawz čih* 'nut-shape'), *tinnin*, or *ukda* (< Gk): in astronomy, the two opposite points in which the apparent path of the moon, or all planets, cuts the ecliptic. In course of time, these points come to move on to the ecliptic. In texts dating from the 5th/11th century, ~ also indicates the *circulus pareclipticus* of the moon; and the nodes of the orbit of any of the five planets. II 501b; V 536a; VIII 101b; and → FALAK AL-DJAWZAHAR

**djawzā'** (A): in astronomy, *al-~* is the term for Orion, the stellar figure, replaced by the translators with *al-djabbār*, and Gemini, one of the twelve zodiacal constellations, also called *al-taw'amān*. VII 83a

**djayb-i humayūn** (T): the privy purse of the Ottoman sultans, which contents provided for the immediate needs and expenses of the sovereign. II 502b

♦ **al-djayb al-ma'kūs** → SAHM

♦ **al-djayb al-mustawī** → SAHM

**djaysh** (A): army. II 504a

In the south of Algeria and Morocco, *djish* means an armed band to go out on an ambush, QHAZW, against a caravan or a body of troops. When the ~ consisted of several hundred men, it was called a *harka*. II 509b

In Morocco, *djish* (pronounced *gish*), denotes a kind of feudal organisation in the Moroccan army. II 509b

**djazā'** (A): recompense both in a good and in a bad sense, especially with reference to the next world. II 518a

In Ottoman usage, ~ means punishment. II 518a; and → KĀNŪN-I DJAZĀ'

♦ **djazā'ilci**: tribal levy, as e.g. paid by the government of India for the protection of the Khyber in the late 19th century. I 238a

**djazira** (A): island; peninsula; territories situated between great rivers or separated from the rest of a continent by an expanse of desert; a maritime country. Among the Ismā'īlis, ~ is the name of a propaganda district. II 523a

**djazm** (A): in grammar, quiescence of the final HAF of the MUḌĀRF. III 173a

**djazzār** (A): a slaughtering of camels, sheep, goats and other animals. Today, ~ is synonymous with *kaşāb* and *laḥḥām*, the two terms for butcher, but in mediaeval times, they formed a distinct group of workers. S 267a

**djebedji** (T): the name given to a member of the corps of 'Armourers of the Sublime Porte', which had charge of the weapons and munitions of the Janissaries. The corps was closely associated with the Janissaries, and was abolished together with the latter in 1241/1826. I 1061b; S 269b

**djebeli** (T), or *djebelū*: an auxiliary soldier in the Ottoman empire, mostly of slave origin. II 528b

djedhba → HĀL

**djerid** (A): a wooden dart or javelin used in the game of the same name, popular in the Ottoman empire from the 10th-13th/16th-19th centuries. The game consisted of a mock battle in the course of which horsemen threw darts at one another. II 532a

djī'al → DJU'L

djidār → LU'AMA

**djiddāba** (A): the djeddaba kingfish, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Caranx djeddaba*), VIII 1021b

djidhr (A): root.

In mathematics, ~ is represented by the area of a rectangle having the side of the square as its length and the unit as its width. II 360b

**djīflīk** (T, pl. *djāfālik*): land given by Muḥammad 'Alī and his successors to themselves or to members of their family. S 179a

**djihād** (A): an effort directed towards a determined objective; a military action with the object of the expansion of Islam and, if need be, of its defence. II 64a; II 126a; II 538a; III 180a ff.; IV 772a; VIII 495a ff.

**djild** (A), or *adīm*: leather; parchment. Synonyms of the latter meaning are *warak*, *kirtās*, *raḡḡ* or *rikk*. II 540a; VIII 407b

**djilfa** (A): the nib of a reed-pen. IV 471a

**djillāya** (A): an embroidered coat-like outer garment, a wedding costume, worn by women in Syria and Palestine; in Yemen, a man's marriage caftan. V 741a

**djilwa** (A): the ceremony of raising the bride's veil, and the present made by the husband to the wife on this occasion. II 542b

In mysticism, ~ (or *djālwa*) is the name of the state in which the mystic is on coming out of seclusion, KHĀLWA. II 542b

**djimat** (Mal): an amulet, in particular a written one. II 545a

**djindār** (T): the second animal in the row of mules forming the caravans that used to operate in Anatolia. IV 678b

**djinn** (A): a Qur'ānic term applied to bodies composed of vapour and flame, who came to play a large role in folklore. II 546b; III 669a; V 1101a; and → 'AMLŪK; ĤINN; KHUSS

**djins** (A, < Gk): genus; race. II 550a; sex. II 550b

Under the Circassian rule in the Mamlūk period, *al-djins*, meaning the Race, denoted the Circassian race. II 24b

In music, ~ denotes the 'form' of the İḳā', whose metrical patterns were chosen by the musician by modifying the basic notes. The early music schools knew seven or eight forms. S 408b

djirāha → 'AMAL BI 'L-YAD

**djirāya** (A): salary, in the terminology of the Azharis during the Ottoman period; originally, a number of loaves of bread sent daily by the Ottoman sultan to someone. II 413b

**djirga** (Pash): an informal tribal assembly of the Pathans in what are now Afghanistan and Pakistan, with competence to intervene and to adjudicate in practically all aspects of private and public life among the Pathans. V 1079a; S 270a

**djirm** (A): body, in particular the heavenly bodies. II 554b

**djirrat** (A): in Čishti mysticism, a ~ is a mystic who visits kings and their courts and asks people for money. This was considered an abuse, along with the status of a *mukallid* (a mystic who has no master), as contact with the state in any form was not permitted. II 55b

djish → DJAYSH

**djism** (A): body. II 553b; for synonyms, → BADAN; DJASAD; DJIRM

♦ *djism ta'limi*: mathematical body; a term used by Aristotle in contrast to *djism tabi'i* 'physical body'. II 555a

♦ *djismiyyāt*: a term employed by Abu 'l-Hudhayl to denote the corporeal pleasures of Paradise. II 449b

**djisir** (A, pl. *djusūr*): a bridge of wood or of boats. II 555a; IV 555a

In mediaeval Egypt, the plural *djusūr* is used for 'irrigation dams', of which there were two types: the small irrigation dams (*al-djusūr al-baladiyya*), important for conveying water from one field to another in the village, and the great irrigation dams (*al-djusūr al-sultāniyya*), constructed for the provinces. V 862b

djiṭr → MIZALLA

**djiwār** (A): protection; neighbourhood. I 429b; I 890b; II 558a; and → DJARR AL-DJIWĀR

**djiṣya** (A): the poll-tax levied on non-Muslims in Muslim states. II 490a; II 559a

**djōnk** (T): a manuscript collection of folk poetry. VIII 171b

dju'aydi → HARFUSH

**djubba** (A): a woollen tunic with rather narrow sleeves, worn over the shirt, KAMIS, by both sexes in the time of the Prophet. V 733b; a coat-like outer garment worn by both sexes today in the Arab East. V 741a; in Tunisia, ~ denotes a full-length, sack-like chemise without sleeves. V 745b

**djudhām** (A): leprosy. Other terms for the disease, depending on the symptoms, were *baras*, *bahak*, *wadah* and *kawābi*. S 270b; for more euphemisms, S 271a

**djūdī** (A): a large, sea-going ship. III 324b

dju'dju' → ŠADR

djuhāl → DJĀHIL

**djūkāndār** (P): an official responsible for the care of the ČAWGĀNS and for the conduct of the game of polo. II 17a

**djūkh** (A), or *djūkha*: a wide-sleeved coat worn by men in the Arab East. V 741a; a long, woollen outer robe without sleeves or collar which is closed by a single button at the neck worn by men in North Africa. V 745b

**dju'l** (A), or *djī'al*, *dja'ala*, *dja'ila*: in early Islamic warfare, a kind of contract, regarded as degrading, received by mercenary irregulars often drawn from tribal splinter-groups and led by their own chieftains; ~ also served to designate

the sum, levied in advance, as insurance against failure to participate in an obligatory *razzia*. VIII 496b

**djullanār** (A, < P *gul-i anār*): the blossom of the wild pomegranate tree, also called *al-maz̄z*. S 277a

**djum'a** → YAWM AL-DJUM'A

**djumhūriyya** → MASHYAKHA

**djumla** (A, pl. *djūmal*): in law, a term meaning a general Qur'ānic statement made more specific only by a *hadith* which supplies a more precise definition, as opposed to *NAṢṢ*. VII 1029a

Its plural form *djūmal* denotes a compendium or handbook, especially in grammar. VII 536b

**djumār** (A): the pith of the palm-tree, eaten by pre-Islamic Arabs. II 1058b

**djund** (A, pl. *ad-jnād*): an armed troop. Under the Umayyads, ~ was applied especially to (Syrian) military settlements and districts in which were quartered Arab soldiers who could be mobilised for seasonal campaigns or more protracted expeditions. Later, ~ took on the wider meaning of armed forces. II 601a Under the Mamlūks, ~ is sometimes applied to a category of soldiers in the sultan's service, but distinct from the personal guard. II 601b

For geographers of the 3rd/9th and 4th/10th centuries, the plural *ad-jnād* denoted the large towns. II 601b; V 125a

**djung** (P): lit. boat; an informal notebook with poetical fragments. VII 529a; VII 602a

**djunub** (A): in law, a person who is in a state of major ritual impurity. II 440b

**djuradh** (A, pl. *djirdhān*, *djurdhān*): a term defining all rats of a large size without distinction of species. S 285b

♦ *djuradhān*: 'the two rats', the name of the two symmetrical dorsal muscles of the horse. S 286

♦ *djurdhāna*: the name of a variety of date, in the Arabian peninsula. S 286b

**djuraydi 'l-nakhl** (Ir): 'palm-tree rat', a term used in 'Irāk to designate the ichneumon or Egyptian mongoose, sub-species *persicus* or *europunctatus*. VIII 49b

**djurdjunadjī** (T): a comic dancer. VIII 178b

**djurnal** (A): under Muḥammad 'Alī of Egypt, a 'daily administrative report'; the term was borrowed during the reign of Ottoman sultan 'Abd al-Ḥamīd I to denote written denunciations. I 64a

**dju'z'** (A, pl. *ad-jz'*): part, particle; a technical term used in scholastic theology (*kalām*) and philosophy to describe the philosophical atom in the sense of the ultimate (substantial) part that cannot be divided further, sometimes also called *al-dju'z' al-wāhid*. II 220a; II 607b

In prosody, the eight rhythmic feet which recur in definite distribution and sequence in all metres. I 669b

In the science of the Qur'ān, ~ is a division of the Qur'ān for purposes of recitation. II 607b

**do'āb** (P): lit. two waters; in the subcontinent of India, ~ is generally applied to the land lying between two confluent rivers, and more particularly to the fertile plain between the Jamna and the Ganges in present Uttar Pradesh in India. II 609b

**dolama** (T): a caftan worn by the least important Ottoman palace servants, which had a long robe, fastened in front, with narrow sleeves. V 752a

**dōli** (H): a litter used in India for transporting people. It is a simple rectangular frame or bedstead, usually suspended by the four corners from a bamboo pole and carried by two or four men; when used by women there are usually curtains hanging from the bamboo. The ~ was much used for the transport of sick persons, and in war to carry casualties off the battlefield. A form where the frame is supported on two poles is used as the bier to transport a corpse to the burial-ground. VII 932a

**donanma** (T): a fleet of ships, navy; the decoration of the streets of a city for a Muslim festival or on a secular occasion of public rejoicing such as a victory, and, more particularly, the illumination of the city by night and the firework displays which formed part of these celebrations. II 615a

**dönüm** (T, A *dīnam*): the standard measure of area in the Turkish lands of the Ottoman empire and the Arabic lands of 'Irāk, Syria and Palestine directly under Ottoman rule until 1918, originally considered to equal one day's ploughing. In Turkey it equalled 939 m<sup>2</sup> (approx. 1,000 sq. yards), but in the 19th century the new ~ was equated with the hectare; in 1934 the metric system of weights and measures was officially adopted by the Turkish Republic. In Syria and Palestine in recent times, the ~ is 1,000 m<sup>2</sup> = 0.247 acres, while in Iraq a larger ~ of 2,500 m<sup>2</sup> is used, despite the official adoption of the metric system in 1931. II 32b; VII 138a

**dört** (T): four.

♦ *dört bölük*, or *bölükat-i erba'a*: a collective name for the four lowest cavalry regiments of the KAPĪ KULLARĪ. They were regarded as inferior in comparison to the remaining two higher divisions, the *sipāhi oghlanları* and the *silāhdārılar*. II 1097b

♦ *dörtlük*: in Turkish prosody, a strophe consisting of four lines, hence synonymous with the term *RUBĀ'Ī* in its broader sense. VIII 580b

**du'a'** (A, pl. *ad'iya*): appeal, invocation (addressed to God) either on behalf of another or for oneself, or against someone; hence, prayer of invocation. II 617a In the science of diplomatic, ~ is the formula of benediction for the addressee. II 302a; II 314b

In poetry, ~ is the sixth and final section of a KAŞIDA, wherein the poet implores God for the prosperity of the sultan or person to whom the poem is addressed and expresses his thanks for the completion of the work. IV 715b; V 956b; V 960a

♦ *du'akhwān* → BĀKHSHĪ

dübaytî → RUBĀTĪ

dubb al-baḥr (A): the sea lion, also called *asad al-baḥr* and *baḥrat al-baḥr*. VIII 1022b

duḍjīr → DADJİR

duḍjūr → DADJİR

duff (A): the generic term for any instrument of the tambourine family. II 620a

ḡuḡā (A): 'forenoon', the first part of the day, up to the moment when the sun has traversed a quarter of the diurnal arc. II 622b; V 709b

♦ ṣalāt al-ḡuḡā: a sixth prayer performed in some circles, on top of the five compulsory prayers, at the same time before midday as the 'AṢR was performed after midday. VII 28a

ḡūka (Tun): a pointed bonnet for women. V 745b

ḡuḡn (A): the small sorghum (*Pennisetum spicatum*) widespread in the Sudan and also called Moorish millet. S 249b

ḡuḡmak (A): a silurus of the Nile, the Euphrates and the Niger, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Bagrus docmac*). VIII 1021b

du'mūṣ (A): the maggot. VIII 1022a

dūnam → DÖNÜM

dunyā (A): lit. nearer, nearest; in theology, this (base) world, as opposed to DİN and the correlative ĀKHĪRA. II 295a; II 626b

durāb (A): the chirocentrus, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Chirocentrus dorab*). VIII 1021b

durāda (A, < Sp *dorado*): the goldfish (*Sparus aurata*). VIII 1021a

dürbāsh (P): lit. be distant; the mace or club used as an emblem of military dignity, and in Persian and Turkish usage, the functionary who carries the mace. II 627b

durḡā'a → KĀA

durr → LU'LU'

durrā'a (A): in Syria and Palestine, a woman's outer coat, open in front, sometimes synonymous with DJUBBA. V 741a; in North Africa, a long robe with sleeves for both sexes. V 746a

düşhāb (P): in the mediaeval Near East, a drink from syrup or from preserves of fruit which is sometimes non-alcoholic, but which is frequently mentioned in the context of drinks which can ferment and become alcoholic. VI 720b

düşhākḡ (P): a crown-like hat with a pointed rim on either side, worn by men of high rank in Saldjūk Persia and of Inner Asian, Turkish origin. V 748a

dustūr (A): originally from Persian, ~ seems originally to have meant a person exercising authority, whether religious or political. Later, ~ acquired a specialised meaning, designating members of the Zoroastrian priesthood. The word occurs in *Kalīla wa-dimna* in the sense of 'counsellor'. More commonly it was

used in the sense of rule or regulation, and in particular the code of rules and conduct of the guilds. In Arabic, ~ was employed in a variety of meanings, notably 'army pay-list', 'model or formulary', 'leave', and also, addressed to a human being or to invisible DJINN, 'permission'. In modern Arabic, ~ means constitution. II 638a; and → DASTÜR

Under the Ayyūbids, ~ meant a legal release from a campaign. The term gradually died out in the period of the Mamlūks. III 186b

♦ düstūr (T): principle, precedent, code or register of rules; applied in particular to the great series of volumes, containing the texts of new laws, published in Istanbul (and later Ankara) from 1279/1863 onwards. II 640a

♦ düstūr-i mükerrrem (T): one of the honorific titles of the grand vizier of the Ottoman empire. II 638a

dütār: an indigenous Özbek two-stringed instrument. VIII 234b

düwār → DAWĀR

duyūn → DAYN

düzale: a Kurdish flute with two pipes of reed or bird bone, pierced with holes and whose mouthpiece has a kind of vibratory tongue. The sound resembles that of the Scottish bagpipes. V 478a

## E

efendi (T, < Gk): an Ottoman title, already in use in the 7th/13th and 8th/14th centuries in Turkish Anatolia. A 16th-century FATWĀ applied the term to the owner of slaves and slave-girls. Later, ~ became increasingly common in Ottoman usage as a designation of members of the scribal and religious, as opposed to the military, classes, in particular of certain important functionaries. During the 13th/19th century, although the Ottoman government made attempts to regulate the use of the term by law, ~ was used, following the personal name, as a form of address or reference for persons possessing a certain standard of literacy, and not styled BEY or PASHA; ~ thus became an approximate equivalent of the English mister or French monsieur. In 1934 it was finally abolished, but has remained in common use as a form of address for both men and women. I 75a; II 687a

eñāk (T, < Ger *Wallach*): under the Ottomans, ~ denoted the Balkan Rumanians and those north of the Danube. II 687b; II 915a

efsane (T, < P *afsāna*): legend; completely fantastic story, fabricated or superstitious. III 373b

elçi (T): envoy, messenger; in Ottoman diplomacy, the normal word for ambassador, although *sefir* (< A *saḡīr*) was used. II 694a; and → MAŞLAḤATGÜZĀR; SAḡİR

In eastern Turkish, ruler of a land or people. II 694a

**emânet** (T): the function or office of an **EMİN**. II 695b; the system of collection of **MUKĀTĀA** revenues directly by the **emin**. II 147b

♦ **emânet-i mukâdesse**: the name given to a collection of relics preserved in the treasury of the Topkapı palace in Istanbul. II 695b

♦ **emâneten**: one of three principal ways in which mining activity was organised in the Ottoman empire, the others being **İLTİZÂMEN** and **İHÂLE**; ~ meant the direct administration of mines or mining districts through state-appointed superintendents. V 974b

**emin** (T, < A **AMİN**): an Ottoman administrative title usually translated intendant or commissioner. Primarily, an ~ was a salaried officer appointed by or in the name of the sultan, to administer, supervise or control a department, function or source of revenue. The term is used also of agents and commissioners appointed by authorities other than the sultan, and at times, by abuse, the ~ appears as tax-farmer. II 695b

**emr** (T, < A **AMR**): a term denoting a general order issued in the name of the Ottoman sultan, as well as a special order which decreed the issue of a **BERĀT**. I 1170a

**enderûn** (T): inside.

Under the Ottomans, ~ was used to designate the inside service (as opposed to **BİRÜN**, the outside service) of the imperial household of the Ottoman sultan, comprising four departments, viz. the Privy Chamber, the Treasury, the Privy Larder, and the Great and Little Chambers. II 697b; IV 1097a

**entârî** (T): a kind of caftan, worn in the Ottoman period under the real caftan and fur, descending as far as the ankle or covering the knee. V 752a

**enzel** (Tun, < A **inzāl**): in law, a perpetual lease system found not only on 'habous' (inalienable property, the yield of which is devoted to pious purposes) but also on private, *mulk*, properties, peculiar to Tunisia. S 369a; S 423a

**eshâm** (T, < A *ashâm*, s. *sahm* 'share'): the word used in Turkey to designate certain treasury issues, variously described as bonds, assignats and annuities. Although the ~ reverted to the state on the death of the holder, they could be sold, the state claiming a duty of one year's income on each such transfer. The ~ were introduced in the early years of the reign of **Muṣṭafâ III** and the practice was continued by later sultans; their purpose and names varied from time to time. I 692b

**eshkindji** (T), or *eshkindji*: a term in the Ottoman army denoting in general a soldier who joined the army on an expedition. As a special term, ~ designated auxiliary soldiers whose expenses were provided by the people of peasant, *re'âyâ* (→ **RA'İYYA**), status. From the mid 10th/16th century, the ~ lost importance and gradually disappeared. II 714b

**esrâr**: a pandore viol from India, with the **TĀWŪS** one of the two best-known examples. The ~ has a membrane on its face and has five strings played with the

bow together with a number of sympathetic strings. VIII 348b

**eyâlet** (T, < A *iyâla*): in the Ottoman empire, the largest administrative division under a governor-general, **BEGLERBEGİ**. An ~ was composed of **SANDJAKS**, which was the basic administrative unit. The ~ system was replaced by that of *wilâyet* in 1281/1864. I 468b; I 906b; II 721b

## F

**faḍâ'il** (A, s. **faḍīla**): lit. virtues, a genre of literature exposing the excellences of things, individuals, groups, places, regions and such for the purpose of a *laudatio*. II 728b; VI 350a

♦ **faḍâ'il al-af'âl**: in the science of tradition, a genre consisting of traditions that list human actions which are believed to be particularly pleasing to God. VIII 983a

**faddân** (A): a word that seems to have been applied at the same time to the yoke, to the pair of oxen and to the implement that they pull to till the land, i.e. the tiller. An evolved form, **FADDĀN**, came to designate also the area that a pair of oxen could till in a given time. VII 21b

**faddân** (A): a yoke of oxen; the standard measure of land in Egypt in former times. It was defined by al-Kalkashandî (9th/15th century) as equalling 400 square **KAṢĀBAS**, i.e. 6,368 m<sup>2</sup>. Since 1830, the ~ has corresponded to 4200.833 m<sup>2</sup>. VII 138a

**faddhaka** (A, < *fa-dhâlika*): in mathematics, the sum, total. Besides being placed at the bottom of an addition to introduce the result, ~ is also employed for the summing up of a petition, report, or other document. By extension, ~ acquired the meaning of compendium. II 727b

**fadīkh** (A): drinks composed of fruits (dates, etc.) mixed in water. VI 720b; an intoxicating drink made from different kinds of dates. VII 840a

**fadjr** (A): dawn, daybreak.

♦ **al-fadjr al-kādhīb**: lit. the false dawn; the Arabic term for the column of zodiacal light which is a symmetrically converse phenomenon in the circadian cycle (syn. *dhanab al-sirhân* 'the wolf's tail'). VIII 928b

♦ **ṣalât al-fadjr**: the morning prayer which is to be performed in the period from daybreak, or 'the true dawn', when faces can still not yet be recognised, until before sunrise. VII 27b; VIII 928b

**fadl** → **RAḤMA**

**fāfir** (Egy): in Egypt, the term used for papyrus. VIII 261a

**faghfur** (P), or *baghbūr*: title of the emperor of China in the Muslim sources. II 738a

- ♦ *faghfuri* : Chinese (porcelain). The term has entered Modern Greek in the sense of porcelain, and also Slav languages, through the Russian *farfor*. II 738a; III 345b
- fahrasa** (A, < P *fihrist*) : the name given in Muslim Spain to kinds of catalogues, in which scholars enumerated their masters and the subjects or works studied under their direction. Synonyms of this term are: *barnāmadj*, *ṭhabat*, *mashikhha* (*mashyakhha*) and *mu'djam*. The genre, which appears to be a particular speciality of the Andalusians, should be associated with the transmission of ḤADITH. I 96b; II 743b
- fā'il** (A) : in grammar, the agent. VIII 384a
- fā'iz** → AL-MĀL AL-HURR
- fakhr** (A) : self-praise. VIII 376b
- ♦ *fakhrīya* (T, < A) : in Turkish prosody, ~ is the last but one section of a *KAŞİDA*, wherein the poet praises himself. IV 715b
- fakī'** (A) : said of the child who has become active, and has started to grow. VIII 822a
- fakīh** (A, pl. *fukahā'*) : in its non-technical meaning ~ denotes anyone possessing knowledge, *fikh*, of a thing (syn. *'ālim*, pl. *'ulamā'*). II 756a
- In law, ~ became the technical term for a specialist in religious law and in particular its derivative details, *furū'*. In older terminology, however, ~ as opposed to *'ālim* denotes the speculative, systematic lawyer as opposed to the specialist in the traditional elements of religious law. II 756a; and → MUTAFAKKIH
- In several Arabic dialects, forms like *fikī* have come to denote a schoolmaster in a KUTTĀB or a professional reciter of the Qur'an. II 756a
- fakīr** (A, pl. *fukarā'*) : a needy person, a pauper; its etymological meaning is 'one whose backbone is broken'.
- In mysticism, a ~ is a person 'who lives for God alone'. Total rejection of private property and resignation to the will of God were considered essential for the ~ who aspired to gnosis. II 757b
- In irrigation terminology (pl. *fukūr*), the water outlet of a canal, *ḤANĀT*; a well or group of wells linked by a gallery. IV 532b
- fakkāk** (A) : the individual who devotes himself totally or episodically to the ransoming of Muslims held captive by infidels; in the Muslim West by the 13th century, ~ came to denote the man who liberates a captive, whether Muslim or not, as an extension of the equivalent appearing in a Christian context, called *alfaqueque* in Castilian. S 307a
- fa'l** (A) : an omen, appearing in varied forms, ranging from simple sneezing, certain peculiarities of persons and things that one encounters, to the interpretation of the names of persons and things which present themselves spontaneously to the sight, hearing and mind of man. II 758b
- ♦ **fāl-nāme** (P) : book of divination, consulted in the Muslim East (especially

- in Iranian and Turkish countries) in order to know the signs or circumstances that are auspicious for some decision. II 761b
- faladj** (A, pl. *aflādj*) : the term used in Oman, Trucial Oman, and Bahrein to designate an underground aqueduct. I 233a; I 539a; IV 531b
- falak** (A, pl. *aflāk*) : sphere, in particular the Celestial Sphere. II 761b; VIII 101b
- ♦ *falak al-awdj* → AL-FALAK AL-KHĀRIDJ AL-MARKAZ
- ♦ *falak al-burūdj* : in astronomy, the term for L. *ecliptica*. II 762b
- ♦ *falak al-djawzahar* : in astronomy, the massive ball into which, according to Ibn al-Haytham, the moon is inserted, and which carries it along as it moves. V 536a
- ♦ *al-falak al-hāmil* : in astronomy, the term for L. *deferens*. II 762b
- ♦ *al-falak al-khāridj al-markaz*, or *falak al-awdj* : in astronomy, the term for L. *excentricus*. II 762b
- ♦ *al-falak al-mā'il* : in astronomy, the term for L. *circulus obliquus* (or *deflectens*). II 762b
- ♦ *al-aflāk al-mā'ila* 'an *falak mu'addil al-nahār* : in astronomy, the term for the circles parallel to the equator. II 762b
- ♦ *falak mu'addil al-nahār* : in astronomy, the term for L. *circulus aequinoctialis* (the celestial equator). II 762b
- ♦ *al-falak al-mumaththal li-falak al-burūdj* : in astronomy, the term for L. *circulus pareclipticus*. II 762b
- ♦ *al-falak al-mustakim* : the astronomical term for L. *sphaera recta*, the celestial sphere as appearing to the inhabitants of the equatorial region, where the celestial equator passes through the zenith. II 762b
- ♦ *falak al-tadwir* : in astronomy, the term for L. *epicyclus*. II 762b
- falaḥa** (A) : an apparatus used for immobilising the feet in order to apply a bastinado on the soles of the feet. The ~ existed in three different forms: a plank with two holes in it, of the pillory type; two poles joined at one end; or a single, fairly stout pole with a cord fixed at the two ends. In the Muslim East, especially among the Turks, the ~ was used as an instrument of torture, while in North Africa its use was confined to the schoolmaster. II 763b
- fālīdj** (A, pl. *fawālīdj*) : the *camelus bactrianus*, or camel proper, with two humps. III 665b
- In medicine, hemiplegia. VIII 111a
- fālīdja** (A), and *shukka* : bands of hair or wool forming the awning of an Arab tent. They were sewn side-by-side and formed a rectangle. Those that were placed at the two edges, that is, those that form the larger side of the rectangle, were called *kisr* or *kasr*. IV 1147b
- fallāh** (A, pl. *fallāhin*) : ploughman; member of the sedentary rural population. I 575a; II 899a
- fallāk** (A, B *fellāga*) : brigands and subsequently rebels in Tunisia and Algeria. Originally the term was applied to individuals who wished to escape punish-

ment, to deserters, and to fugitive offenders, who eventually formed bands supporting themselves by brigandage. The uprising brought about by *Khalifa* b. 'Askar in southern Tunisia in 1915 gave new meaning to the word. Later, the incidents which occurred in Tunisia between 1952 and 1954, as well as the Algerian rebellion in 1954, made the term popular again. II 767b

**fals** (A, pl. *fulūs*): the name of the copper or bronze coin, regardless of its size or weight. II 768a

In astronomy, a small ring placed under the wedge at the front of the astrolabe to protect one of the movable parts of the instrument, the 'spider', and ensure a smooth turning. I 723a

**faltīta** (A), or *djalītīta*, *djanītīta*: a skirt of Spanish origin worn mainly by Jewish and Andalusian women in the Muslim West. V 746a

**fam** → 'AYN

**fanā'** → BAḲĀ' WA-FANĀ'

**fānī** → PIR

**fa'r** (A): mouse, rat.

♦ **fa'r fir'awn**: lit. Pharaoh's rat; in Egypt, with the geographical sub-species *pharaonis*, the ichneumon or Egyptian mongoose, sometimes called *kitt fir'awn* 'Pharaoh's cat'. VIII 49b

**far** (A, pl. *furū'*): branch.

In fiscal law, ~ was a supplementary increase, discovered or invented in the course of history, upon the official taxes for the defrayal of attendant expenses or any other reason. I 1144a; IV 1041a

In military science, *furū'* are the operations by the irregulars, who do not form part of the army proper but who may play a part in the preliminaries and on the fringes of the battle. III 182a

In prosody, the *furū'* are the modifications in the feet of the metres, due to deviations, e.g. *mu[s]taf'ilun* becomes *mutaf'ilun* when its *sin* is lost, the 'normal' foot being part of the *uṣūl* (→ AṢL) form of the feet, and the altered foot, one of the *furū'*. I 671b

♦ **furū' al-fikh**: in law, the body of positive rules derived from the sources of legal knowledge, *UṢŪL AL-FIKH*. I 257b; II 889b

**fara'a** (A, pl. *furū'*): the firstling of a flock or herd, sacrificed in the pre-Islamic period during the month of rajab as an invocation to the deities to increase the number of flocks. VIII 373b

**faradjīyya** (A): a long-sleeved man's robe in Egypt. V 741a; the Moroccan variant *farazīyya* (B *tafarazī*) is a very light gown with a deep slit at the breast which may or may not have sleeves and is worn under the *KHAFTĀN* or garment by both sexes. It also comes in a half-length version called *nuss farazīyya*. V 746a

**farā'id** (A, s. *farida*): lit. appointed or obligatory portions; as a technical term, ~ means the fixed shares in an estate which are given to certain heirs according to the provisions of Muslim law. The whole of the Islamic law of inheritance is

called '*ilm al-farā'id*'. II 783a; VII 106b

**faras** (A): saddle-horse.

In astronomy, a wedge which is fitted into a slit in the narrow end of the broadheaded pin at the front of the astrolabe to prevent the pin from coming out. I 723a; II 784b

♦ **faras al-baḥr**: the bellows fish (*Centriscus*). VIII 1021a

♦ **faras al-mā'**: hippopotamus. S 294a

**farat** (A): lit. dying before one's parents; a child who dies before reaching maturity. VIII 821b

**fard** (A, pl. *afṛād*): 'only, solitary, unique, incomplete, incomparable'.

In poetry, ~ denotes a line of verse taken in isolation (intact or reduced to a single hemistich). II 789b

In lexicography, *afṛād* are the words handed down by one single lexicographer, as distinct from *āḥād* and *mafārid*. II 790a

In the science of tradition, ~ is synonymous with *gharīb mutlaq* and means a tradition in which the second link of the chain of those who have transmitted it is only represented by a single transmitter. II 790a; ~ is used of an *ISNĀD* with only one transmitter at each stage, or of a tradition transmitted only by people of one district. III 25b

In astronomy, ~ denotes the star alpha in Hydra, *al-shudjā'*, and hence the most brilliant. II 790a

In arithmetic, *al-'adad al-fard* is the odd number (from 3 upwards, inclusive), as opposed to the even number, *al-'adad al-zawdj*. II 790a

In theology and philosophy, ~ denotes the species, as restricted by the bond of individuation. II 790a

In mysticism, *al-afṛād* are seven in number and occupy the fourth category in the hierarchy of the saints. I 95a

**fard** (A), or *farida*: lit. something which has been apportioned, or made obligatory; as a technical term in religious law, ~ is a religious duty or obligation, the omission of which will be punished and the performance of which will be rewarded. It is one of the so-called *al-ahkām al-khamsa*, the five qualifications by which every act of man is qualified. II 790a; VIII 486b

♦ **fard 'ayn**: the individual duty such as ritual prayer, fasting, etc. II 790a; VIII 497b

♦ **fard kifāya**: the collective duty, the fulfilment of which by a sufficient number of individuals excuses others from fulfilling it, such as funeral prayer, holy war, etc. II 539a; II 790a; VIII 497b

**farhang** (P): politeness, knowledge, education; dictionary.

In recent decades, ~ has come to be used also in the sense of culture, while *farhangistān* has been adopted for 'academy'. V 1095b

**farhangistān** → FARHANG

**farīda** → FARĀ'ID; FARD

fāridj → KATŪM

**farmān** (P, T *fermān*) : originally command, but by the 9th/15th century, ~ had come to denote the edict or document, as issued by the ruler, itself. There were many synonyms, such as *ḥukm*, *mithāl* and *raḳam*, which later came to designate a document issued by authorities of lower rank. II 309a; II 803a

♦ **farmān-i bayāḍi** : in the Mughal period, a confidential and important **FARMĀN**, not involving a sum of money, which received only a royal seal and was folded and dispatched in such a way that its contents remained private to the recipient. II 806a

**farrāsh** (A) : lit. spreader of the carpets; a servant who looks after the beds and the house generally. IV 899a; an attendant in a library. VI 199a

**farrūdij** (A) : a robe similar to the **KĀBĀ'**, but slit in the back, worn in the Propet's time. V 733b

**farsakh** (P), and *farsang* : a measure of distance on a time basis, originally the distance which could be covered on foot in an hour: approx. 5.94 km for cavalry, and 4 km for foot-soldiers. In present-day Iran, the ~ is now fixed at precisely 6 km. II 812b

**farsang** → **FARSAKH**

**fārsha** → **ʿATABA**

**farūdiyya** (A) : a square kerchief bound around the cap by women in Egypt. V 741a

**faṣāḥa** (A) : clarity, purity.

In rhetoric, ~ is the term for the purity and euphony of language, and can be divided into three kinds: *faṣāḥat al-mufrad*, with respect to a single word when it is not difficult to pronounce, is not a foreign or rare word and its form is not an exception to the usual; *faṣāḥat al-kalām*, with respect to a whole sentence, when it does not contain an objectionable construction, a discord, an obscurity (through a confusion in the arrangement of the words) or a metaphor too far-fetched and therefore incomprehensible; and *faṣāḥat al-mutakallim*, with respect to a person whose style conforms to the above conditions. I 981b; II 824a

**faṣd** (A) : in medicine, bleeding. II 481b; S 303b; and → **FAṢṢĀD**

**faṣḥt** (A, pl. *fushūt*), or *kuṭ'a*, *nadḥwa* : the term for reef in the Persian Gulf. I 535b

**faṣid** (A) : in law, a legal act which does not observe the conditions of validity *stricto sensu* required for its perfection; vitiated and therefore null. Only in the Hanafi school of law is ~ distinct from *bāṭil*, where it denotes a legal act which lacks one of the elements essential for the existence of any legal activity. II 829b; VIII 836a

**fāsiḳ** (A) : in theology, one who has committed one or several 'great sins'. According to the Mu'tazila, who elaborated the thesis of the so-called intermediary status, the ~ is not entirely a believer nor entirely an infidel, but 'in a position between the two' (*fi manzila bayna 'l-manzilatayn*). Al-Ash'ari maintained the same opinion, but added that if the ~ was a believer before becoming a

sinner, the 'great sin' committed will not invalidate his standing as a believer; this position was adopted by the sunnis as a whole. II 833a

In law, ~ is the opposite of 'ADL, a person of good morals. II 834a

**faṣil** (T) : a term in Ottoman music which in its classical form can be defined as a variable selection of pieces, usually by different composers, fitting into a series of prescribed slots organised in such a way as to emphasise, within the overall unity of mode, contrast and variety. It thus alternates between instrumental and vocal, unmeasured and measured, and juxtaposes vocal pieces using contrasting rhythmic cycles. VII 1043a

**faṣil** (A) : in architecture, an *intervallum*. I 616a

**fāṣila** (A, pl. *fawāṣil*) : a separative.

In prosody, ~ denotes a division in the primitive feet, meaning three or four moving consonants followed by one quiescent, e.g. *ḳatalat*, *ḳatalahum*. II 834b; VIII 667b; and → **SADJ'**

In Qur'ānic terminology, ~ signifies the rhymes of the Qur'ānic text. II 834b; VIII 614b

In music, ~ denotes the pause which, with the basic notes, makes up the rhythm, *ikāṣ*. S 408b

**faskh** (A) : in law, the dissolution of any contractual bond whatever, effected, as a rule, by means of a declaration of intention pronounced in the presence of the other contracting party, or by judicial process. The term is to be distinguished from *infisākh* which comes about without the need of any declaration or judicial decree. Dissolution of marriage open to the wife or her relatives is by way of ~, while the dissolution of marriage by the man is **ṬALĀK**. II 836a; III 1056b

**faskha** : in Mauritania, the dowry supplied by the family of the bride when she joins the conjugal home. VI 313a

**faṣl** (A, pl. *fusūl*) : separation, disjunction.

In logic, ~ is 'difference', and, in particular, 'specific difference', the third of the five predicables of Porphyry. For logicians, ~ stands both for every attribute by which one thing is distinguished from another, whether it be individual or universal, and, in transposition, for that by which a thing is essentially distinguished. II 836b; and → **SHĀ'IRA**

In its plural form, *fusūl* is employed in philosophy and science to denote aphorisms or short chapters. VII 536b

♦ **al-faṣl al-'amm** : 'common difference', a term in logic for what allows a thing to differ from another and that other to differ from the former; equally it is what allows a thing to differ from itself at another time. This is the case of separable accidents. II 837a

♦ **al-faṣl al-khāṣṣ** : 'particular difference', a term in logic for the predicate which is necessarily associated with accidents. II 837a

**faṣṣād** (A) : lit. phlebotomist; in mediaeval Islamic society, the practitioner of *faṣd* who bled veins of the human body and performed circumcisions for men and

women. A similar profession was cupping, *hiḍjāma*, which was performed by a *haḍjdjām* but was less popular and enjoyed less status: the cupper was a much-satirised character in Arabic tales. S 303b

**fatā** (A, pl. *fityān*): a young man; and → FUTUWWA

In the mediaeval Muslim East, the *fityān* (syn. *‘ayyārūn*; → ‘AYYĀR) were private groups, recruited from the depressed classes, which played the role of ‘active wing’ of the popular oppositions to the official authorities. I 256b; VIII 402a  
In Muslim Spain, ~ was the slave employed in the service of the prince and his household, or of the ḤĀḌJIB, who held an elevated rank in the palace hierarchy. II 837a

♦ al-fatayān al-kabīrān: the two majordomos under whose control the entire management of the princely household in Muslim Spain was placed. II 837a

**fath al-kitāb** (A): bibliomancy, a form of sorcery. VIII 138b

**fathā** (A): in grammar, ~ denotes the short vowel *a*. III 172a

In North Africa, ~ is a slit in the DJALLĀBIYYA at the top of the armlets through which the bare forearm can be thrust. II 405a

For ~ in prayer, → FĀṬIḤA

**fathnāme** (T): an Ottoman official announcement of a victory; a versified narrative of exploits, written by private persons as a literary exercise. II 839a

**fatiḥa** (A, pl. *fawāṭih*): the opening (sūra); designation of the first sūra of the Qur’ān; (or *fatha*) a prayer ceremony in certain Arab countries, particularly in North Africa, in which the arms are stretched out with the palms upwards, but without any recitation of the first sūra. II 841a; V 425a

♦ fawāṭih al-suwar (A), and *awā’il al-suwar*, *al-hurūf al-mukatta’āt*: ‘the openers of the sūras’, a letter or group of letters standing just after the BASMALA at the beginning of 29 sūras and recited as letters of the alphabet. They are generally referred to in European languages as ‘the mysterious letters’, V 412a

**fatīm** (A): a child weaned or ablated. VIII 822a

**fatra** (A): a relaxing; an interval of time, more particularly with respect to the period separating two prophets or two successive messengers. In its more current usage, ~ is applied to the period without prophets from the time of Jesus Christ to Muḥammad. In later times, ~ was also applied, by analogy, to periods of political interregnum. II 865a

**fatūs** (A), or *hūt al-hayḍ*: a fabulous marine creature mentioned by mediaeval Arab authors. It shatters the ships which it encounters, but is put to flight when the sailors hang from the peripheral points of the vessel rags stained with menstrual blood, *hayḍ*. VIII 1023a

**fatwā** (A): in law, an opinion on a point of law. II 866a; II 890a

fawāṭih → FĀṬIḤA; IFITĀḤ

**fawdjār**: under the Dihlī sultanate, the superintendent of elephants, who, among other things, was ordered to train them to stand firm at the sight of fire and in the noise of artillery. V 690a

**fawjdjār**: an executive and military officer, the administrative head of a district, *sarkār*, in the Mughal administration of India. I 317a; II 868a

**fay’** (A): in pre-Islamic times, chattels taken as booty. II 869a; in early Islam, ~ were the immoveable properties acquired by conquest, a foundation in perpetuity for the benefit of successive generations of the community, in contrast to the moveable booty, *ghanima*, which was distributed immediately. I 1144a; IV 1031a; spoils of war. VIII 130b

In the terminology of time, ~ denotes the shade in the east which, when it moves from the west (where it is called *zill*) to the east, marks midday. V 709b

fatḍa → RAWḌA

**faydj** (A, < P; pl. *fuyūdj*): a courier of the government postal service and also commercial mail serving the population at large. It was a common term all over North Africa and Egypt during the 5th/11th and 6th/12th centuries, while on the Egypt-Syria route the word *kutubi*, letter-bearer, was used. I 1044b; II 969b

♦ faydj ṭayyār: express courier. II 970b

**fayruzadj**: in mineralogy, the ore turquoise. VIII 112a

**fāza**: in Arabia, the name the Tiyāha give to a tent whose ridge-pole rests on a row of two poles. The Sbā’ use *mgawren* or *garneyn*. IV 1148a

**faz’a** (A): a counter-attack (of a raiding group of Bedouin). II 1055b

**fazḥ** (A): water which is still drinkable, found in the stomach of camels. III 666b; and → FĪL AL-BAḤR

**fellāga** → FALLĀK

**fermān** → FARMĀN

**farmā** (Alg): a vest for elderly men in Algeria. V 746a

**fidā’** (A): the redemption, repurchase, or ransoming of Muslim prisoners or slaves held by unbelievers. III 183a; VIII 502a; S 306b

**fidām** (A): a piece of linen cloth which protected the mouth, worn by Zoroastrian priests, but often also by the cup-bearer, *sāḳī*, for whom it served as a filter for tasting the drink and to help him know the precise taste. VIII 883b

**fidāwī** (A, < *fidā’i*): one who offers up his life for another. Among the Nizārī Ismā’īlīs, ~ was used of those who risked their lives to assassinate the enemies of the sect. II 882a; VIII 442a

In Algeria, ~ means a narrator of heroic deeds. II 882a

During the Persian revolution of 1906-7, the term was applied in the first place to the adherents of the republican party, later to the defenders of liberal ideas and the constitution. II 882a

♦ fidāwīyya (Alg): a tale or song of heroic deeds. II 882a

**fidya** (A): a general designation among Syro-Palestinians for a blood sacrifice made for purposes of atonement, practised in the interests of the living. II 884a; a Qur’ānic term to denote the fast which compensates for the days of Ramaḍān in which fasting has not been practised, or to denote the impossibility of purchasing a place in Paradise. S 306b

**fikh** (A): understanding, knowledge, intelligence, and thus applied to any branch of knowledge (as in *fikh al-lughā*, the science of lexicography); the technical term for jurisprudence, the science of religious law in Islam. In addition to the laws regulating ritual and religious observances, containing orders and prohibitions, ~ includes the whole field of family law, the law of inheritance, of property and of contracts and obligations, criminal law and procedure, and, finally, constitutional law and laws regulating the administration of the state and the conduct of war. II 886a

In older theological language, ~ was used in opposition to 'ilm, the accurate knowledge of legal decisions handed down from the Prophet and his Companions, and was applied to the independent exercise of the intelligence, the decision of legal points by one's own judgement in the absence or ignorance of a traditional ruling bearing on the case in question. II 886a

**fikr** (A, pl. *afkār*): thought, reflection.

In mysticism, ~ is used habitually in contrast to *dhikr*: in the performance of ~, the *ṣūfī*, concentrating on a religious subject, meditates according to a certain progression of ideas or a series of evocations which he assimilates and experiences, while in *dhikr*, concentrating on the object recollected, he allows his field of consciousness to lose itself in this object. II 891b

**fikra** (T): a kind of short news item generally of entertaining nature, combining anecdote with comment on some matter of contemporary importance. VI 94b

**fil** (A, < P *pīl*): elephant. II 892b

♦ **fil al-bahr** (A): the elephant seal; the walrus, also called *fazz*. VIII 1022b

**fīl** (A): act, action, opposed in noetics and metaphysics to *kuwwa* 'potentiality, power'. II 898a; V 578a

In grammar, the verb. II 895b

In logic, ~ is one of the ten categories, *actio* as opposed to *passio*. II 898a

In theology, ~ designates the action of God *ad extra*, 'what is possible (not necessary) for God to do'. II 898b

**filāḥa** (A): agriculture. II 899a

♦ **filāḥat al-araḍin**: agronomy. II 902a

♦ **filāḥat al-ḥayawānāt**: zootechny. II 902a

**filawr**, or **hādīr** (A): in mediaeval 'Irāk, a beggar or vagrant who simulates a hernia or ulcer or tumour or some similar affliction with his testicles or anus, or with her vulva, in the case of a woman. VII 494a

**filk** (A), also **sharīdj**: in archery, a bow consisting of a single stave split lengthwise and spliced with glue. IV 797b

**filori** (T): the Ottoman name for the standard gold coins of Europe; a local Balkan tax amounting to one ~, imposed on the semi-nomadic Vlachs of the Balkans, in which sense it is usually referred to as *resm-i filori*. II 914b ff.; VIII 487a

**filw** (A): a foal between birth and one year of age. II 785a

**firandj** → **IFRANDJ**

**firāsa** (A): physiognomancy, a technique of inductive divination which permits the foretelling of moral conditions and psychological behaviour from external indications and physical states, such as colours, forms, and limbs. II 916a; V 100a

**fir'awni** → **KĀGHAD**

**firda** → **FURḌA**

**firkate** → **BASHṬARDA**

**fitna** (A): putting to the proof, discriminatory test; revolt, disturbance; civil war.

A Qur'ānic term with the sense of temptation or trial of faith, and most frequently as a test which is in itself a punishment inflicted by God upon the sinful, the unrighteous. The great struggles of the early period of Muslim history were called ~. II 930b

**fiṭra** (A): a Qur'ānic term meaning 'a kind or way of creating or of being created', which posed serious theological and legal difficulties for the commentators. II 931b

**fityān** → **FATĀ**

♦ **fityāni**: a variety of couscous which is prepared by cooking grain in gravy and which is sprinkled with cinnamon. V 528a

**foggara** (Alg, < A *fakḥara*; pl. *fāḡīr*): a term used in southern Algeria to designate a *kanāt*, a mining installation or technique for extracting water from the depths of the earth. IV 529a; a subterranean drainage channel. S 328b

**frīmā** (N.Afr): a corselet for women in Algeria; an embroidered bolero in Libya. V 746a

**fūdhandj** (A, < P, < H *pūdāna*): mint. The Arabic nomenclature for mint is abundant; other names are *ḥabāk*, *nammān*, for water-mint, and *na'na'* or *nu'nu'*, peppermint. S 309b

**fūdūli** (A): in law, an unauthorised agent. VIII 836a

**fūkiyya**: a body shirt for men worn under the *ḍjallāba* in Morocco. V 746a

**fukḡā'** (A): a sparkling fermented drink, almost a 'beer'. It was frequently sweetened and flavoured with fruit, so that one might call ~ the mediaeval equivalent of shandy or almost so. VI 721a

**fūlādī** → **ḤADĪD**

**fulk** (A): a Qur'ānic term for ship, used *inter alia* of Noah's ark and the ship from which Jonah was thrown. VIII 808a

**funduḡ** (A, < Gk): a term used, particularly in North Africa, to denote hostellers at which animals and humans can lodge, on the lines of caravanserais or *khāns* of the Muslim East. II 945a; IV 1015a

In numismatics, an Ottoman gold coin. VIII 229b

**furānik**: messengers in the postal service in the 'Abbāsid period. I 1045b

**furḡa** (A): a term used interchangeably in Ottoman documents and Arabic texts with *firda*, with reference to personal taxes; the ~ was attested in Ottoman Egypt after 1775 as one of the many illegal charges imposed on peasants by soldiers of the provincial governors. II 948a

♦ **furdāt** (*firdat*) *al-ru'ūs* : a personal tax in Egypt under Muḥammad 'Alī amounting to 3 per cent on known or supposed revenue of all the inhabitants, paid by all government employees, including foreigners, by employees of non-government establishments, by the *fallāḥin* (→ *FALLĀḤ*), and by artisans and merchants. II 149a; II 948a

♦ **firdat al-tahrir** : in Ottoman Egypt, the name for the comprehensive levy which in 1792 replaced all the illegal charges imposed on peasants by soldiers of the provincial governors. II 948a

**furdj** → *KATŪM*

**furkân** (A, < Ar) : a Qur'ānic term, which poses problems of interpretation, and has been variously translated as 'discrimination', 'criterion', 'separation', 'deliverance', or 'salvation'. II 949b

**furū'** → *FAR'*

**fustāt** (A, < Gk) : a small hair tent used by travellers. II 957b; IV 1147a

**fūṭa** : in mediaeval Islam, a long piece of sari-like cloth originating in India and serving a variety of functions: as a loincloth, apron, and a variety of headdress. V 737b

**futuwwa** (A, T *fütüwwet*) : a term invented in about the 2nd/8th century as the counterpart of *muruwwa* (→ *MURŪĀ*), the qualities of the mature man, to signify that which is regarded as characteristic of the *FATĀ*, young man; by this term it has become customary to denote various movements and organisations which until the beginning of the modern era were wide-spread throughout all the urban communities of the Muslim East. I 520a; II 961a

**futyā** (A), or *iftā'* : the act of giving an opinion on a point of law, *FATWĀ*; the profession of the adviser. II 866a

**fuyudj** → *FAYDĪ*

## G

**gabr** (P) : a term of doubtful etymology, denoting Zoroastrians, and used generally in Persian literature. II 970b

♦ **gabrī** : ceramic ware developed in Persia. The ornamentation of this ware, produced by means of larger or smaller scratches in the slip that covers the body under the transparent partly coloured glaze, consists of schematic representations, recalling the ancient culture of Persia, notably of fire altars, as well as of men and beasts, birds, lions and dragons depicted in a curiously stylised manner. II 746a

**gandu** (Hau) : the Hausa extended family, a largely self-supporting unit based on agriculture and formerly dependent on slave labour. III 277b

**gandūra** (N.Afr) : a full-length tunic with short sleeves, worn by men in southern Morocco and by both sexes in Algeria. V 746a

**gargadj** (Ind.P) : in Mughal India, a movable tower used in sieges. These towers were very strong structures with solid beams covered by raw hides, tiles, or earth to protect them from the liquid combustibles thrown by the garrison; they could be destroyed only by hurling heavy stones or by a sortie. III 482a

**garmsir** (P, A *djarm*) : in geography, a term used to denote hot, desert-type or subtropical lowland climates; in Arabic, ~ is particularly used for the hot, coastal region of the Persian Gulf shores and the regions bordering on the great central desert. V 183a

**garneyn** → *FĀZA*

**gat** → *BANDISH*

**gattāya** (B) : a kind of mat of plaited hair, which is worn very long and grown only from the top of the cranium, the remainder of the head being shaved. The wearing of the ~ is a local custom absorbed by the 'Īsāwī order. IV 95a

**gaz** (P) : the Persian cubit, *DHIRĀ'*, of the Middle Ages, either the legal cubit of 49.8 cm or the Isfahan cubit of 79.8 cm. Until recently, a ~ of 104 cm was in use in Iran. II 232a; in 1926 an attempt was made to equate the traditional Persian measures with the metric system, so that the ~ was fixed at 1 m; after 1933 the metric system was introduced but the older measures nevertheless remained in popular use. VII 138a

In Muslim India, sixty ~ formed the side of the square *BIGHA*, a traditional measure of area. Five thousand ~ made the length of a *kuroh* (Persian) or *KROSA* (Sanskrit), the traditional measure of road-length. S 313b

♦ **gaz-i ilāhī** : a measure introduced by the Mughal emperor Akbar in 994/1586, equal to ca. 32 inches. IV 1055b; S 313b

♦ **gaz-i mukassar** : the 'shortened' cubit of 68 cm, used for measuring cloth. II 232a

♦ **gaz-i shāhī** : the 'royal' cubit of 95 cm, in use in 17th-century Persia. II 232a

**gečid resmi** (T) : tolls levied in the Ottoman empire at mountain passes and river fords. II 147a

**gedik** (T) : lit. breach.

In law, a form of long-term lease arrangement of *WAKF* property in Egypt, which involved, in addition to perpetual lease, the ownership and use of tools and installations of shops and workshops. S 369a; in the Ottoman period, the right to exercise a craft or a trade, either in general or, more frequently, at a special place or in a specific shop. They were inheritable if the heir fulfilled all other conditions for becoming a master in the craft. VIII 207a; S 421a

**geniza** (Heb) : a place where Hebrew writings were deposited in order to prevent the desecration of the name of God which might be found in them. As a term of scholarship, ~ or Cairo *geniza*, refers to writings coming from the store-room of the 'Synagogue of the Palestinians' in the ancient city of Fustāt. II 987b

gersh → BILYŪN

gezme → AHDĀTH

ghabānī (A), or *ghabāniyya* : a head scarf with an embroidered pattern of lozenges, worn by both sexes in the Arab East. V 741a

ghadāt (A) : a variant name for the *ṣalāt al-faḍr* (→ FADJR). VII 27a

ghādus (A, < L *Gadus*) : the cod. VIII 1021a

ghā'ib (A) : absent.

In law, usually the person who, at a given moment, is not present at the place where he should be. But, in certain special cases, the term is applied also to the person who is at a distance from the court before which he was to bring an action or who does not appear at the court after being summoned. II 995b

♦ *ṣalāt al-ghā'ib* : the name given to the prayer said for a dead person whose body cannot be produced. II 996a

ghā'ira → ZĀHIRA

ghalĉa (P) : an imprecise designation of those mountain peoples of the Pamirs who speak Iranian languages; a term used in English for the Iranian Pamir languages. The word, though of uncertain origin, has different meanings in different languages: 'peasant' or 'ruffian' in New Persian, 'squat, stupid' in Tadjiki; in old Yaghnābi, 'slave'. II 997b

ghālī → GHULĀT; KĀLĪ

ghalta (A, pl. *ghalaṭāt*) : error.

♦ *ghalaṭāt-i meshhūre* (T) : lit. well-known errors; solecisms brought about by phonetic changes, characteristic of Turkish, producing (drastic) modifications in Arabic and Persian loan-words and branded by the purists, e.g. *bēdāwā* < *bād-i hawā*. II 997a

ghanima (A), or *ghunm* : booty, in particular moveable booty, which was distributed immediately, as opposed to *FAY'*. I 1144a; II 1005a

gharib (A, pl. *GHURABĀ'*) : lit. strange, uncommon.

In philology, ~ means rare, unfamiliar (and consequently obscure) expressions (syn. *wahshī*, *hūshī*), and frequently occurs in the titles of books, mostly such as deal with unfamiliar expressions in the Qur'an and ḤADĪTH. I 157b; II 1011a

In the science of tradition, ~ means a tradition from only one Companion, or from a single man at a later stage, to be distinguished from *gharib al-ḥadīth*, which applies to uncommon words in the text, MATN, of traditions. III 25b

♦ *gharib muṭlaq* → FARD

ghārim (A), or *gharim* : in law, a debtor or creditor. II 1011b; S 207b

gharḱad (A) : a kind of bramble. I 957b

gharrā' (A) : the spotted dogfish. VIII 1022b

ghārūka (A) : in law, a system whereby a debtor landowner transfers part of his plot, and the right to cultivate it, as security on a loan until redemption. Other Arabic terms for the same system were *rahn hiyāzi* and *bay' bi'l-istighlāl*, and in Ottoman Turkish *istighlāl*. ~ is a form of usury, and as such prohibited by Islamic law. S 322b

ghaṣb (A) : in civil law, usurpation, the illegal appropriation of something belonging to another or the unlawful use of the rights of another. II 1020a

ghāshīya (A) : a covering, particularly, a covering for a saddle; one of the insignia of royal rank carried before the Mamlūk and Salḱūk rulers in public processions. II 1020a

In the Qur'an, ~ is used metaphorically of a great misfortune that overwhelms someone. II 1020b

ghāsil → GHASSĀL

ghassāl (A) : a washer of clothes and also of the dead, the latter more often known as *ghāsil*. The social position of the corpse-washer was higher than that of the washer of clothes. S 322b

ghatā → 'ATABA

ghawth (A) : lit. succour, deliverance; an epithet of the head of the ṣūfī hierarchy of saints. Some say that it is a rank immediately below the head, KUTB, in the hierarchy. V 543b; S 323b

ghayb (A) : absence; what is hidden, inaccessible to the senses and to reason.

In Qur'ānic usage, with rare exceptions, ~ stands for mystery. II 1025a

In mysticism, ~ means, according to context, the reality of the world beyond discursive reason which gnosis experiences. II 1026a

ghayba (A) : absence, occultation.

In mysticism, ~ is also used for the condition of anyone who has been withdrawn by God from the eyes of men and whose life during that period may have been miraculously prolonged. II 1026a; III 51b

Among the Twelvers, ~ became a major historical period, divided into two parts: the lesser ~ (from 260/874 to c. 329/941) and the greater ~ (from the death of the fourth IMĀM onwards). II 1026a; IV 277b

In law, ~ is the state of being not present at the place where one should be. II 995b

♦ *ghayba munkatī'a* : in law, an absence not interrupted by information on a person's existence; the continuous absence of a plaintiff. II 995b and → NĀ'IB AL-GHAYBA

ghaydāk (A) : lit. soft or tender; a term applied to a youth or young man; when applied to a boy, ~ signifies that he has not attained to puberty. VIII 822a

ghayṭa (< Fr *guetter*), or *ghā'ita*, *ghāyṭa* : a reed-pipe of two kinds, popular in Muslim Spain and North Africa. One is a cylindrical tube blown with a single reed, and the other is a conical tube blown with a double reed. The cylindrical tube instrument is known in Egypt as the *ghīta*. II 1027b; VII 207b

ghazal (A) : in poetry, an elegy of love; the erotic-elegiac genre. I 586a; II 1028a; S 323b

ghāzī (A, pl. *ghuzāt*) : a fighter for the faith, a person who took part in a razzia, or raid against the infidels, GHAZW; later, a title of honour, becoming part of the title of certain Muslim princes, such as the AMĪRS of Anatolia and more particularly the first Ottoman sultans; soldiers of fortune, who in times of peace be-

came a danger to the government which employed them. I 322b; II 1043b; VIII 497a

♦ *ghuzāt al-bahr* : pirates. II 526a

**ghāziya** (A, pl. *ghawāzī*) : an Egyptian dancing-girl who sang and danced primarily in the streets, making a speciality of lascivious dances and often becoming a prostitute. Today both the dancing-girl and the singer are called '*alma*' in the cities but in the rural areas the dancer is still known as ~. I 404a; II 1048a

**ghazw** (A, pl. *ghizwān*) : an expedition, raid, usually of limited scope, conducted with the aim of gaining plunder. I 892a; II 509b; II 1055a

♦ *ghazwa* (pl. *ghazawāt*) : a term used in particular of the Prophet's expeditions against the infidels. II 1055a; VIII 497a

*ghifāra* → *MIḠḤFAR*

**ghila** (A) : a nursing woman. VIII 824a

*ghilmān* → *GHULĀM*

**ghirāra** (A) : a measure of capacity for grain in central Syria and Palestine in the mediaeval period, of different size in every province, e.g. the ~ of Damascus contained 208.74 kg of wheat, whereas the ~ of Jerusalem, at least at the end of the Middle Ages, weighed three times as much. IV 520a; VI 118b

**ghirbāl** (A) : a parchment-bottom sieve, which in the pre-Islamic period sometimes took the place of tambourines to supply rhythm. II 1073b

*ghīta* → *GHAYṬA*

**ghiyār** (A) : the compulsory distinctive mark in the garb of *ḌHIMMĪ* subjects under Muslim rule, described as a piece of cloth placed over the shoulder; the garment which bears the ~. II 1075b; V 744b

*ghīzak* → *KAMĀNDJA*

**ghilāla** (Mor) : a sleeveless outer robe for women in Morocco. V 746a

**ghubār** (A) : dust.

In mathematics, ~ was the name for the immediate parents of the modern European numerals, while what are now called 'Arabic' numerals were known as 'Indian'. Sometimes the names were reversed, however, or both forms were called Indian or both called ~. III 1140a; and → *HISĀB AL-GHUBĀR*  
In calligraphy, ~ or *ghubārī* is a name given to every type of very small script difficult to read with the naked eye, but often found in the *NASKH* script. IV 1124a

**ghubba** (A, pl. *ghabīb*) : a term in the Persian Gulf for an area of deep water, of 15 fathoms or more. I 535b

**ghubbān** (A) : in zoology, the green scarus, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Scarus ghobban*). VIII 1021b

**ghudfa** (A) : a large head shawl for women, worn in the Hebron area. V 741a

**ghudwa** (A), or *bukra* : in lexicography, a term used to denote the time which elapses between the morning twilight prayer, *FADJR*, and the sunrise. V 709b

**ghūl** (A, pl. *ghilān*, *aghwāl*) : a fabulous being believed by the ancient Arabs to inhabit desert places and, assuming different forms, to lead travellers astray, to fall upon them unawares and devour them. Generally, a ~ is considered a male as well as a female being in the early sources. II 1078b

**ghulām** (A, pl. *ghilmān*; P pl. *ghulamān*) : a young man or boy; by extension, either a servant, sometimes elderly and very often, but not necessarily, a slave servant; or a bodyguard, slave or freedman, bound to his master by personal ties; or sometimes an artisan working in the workshop of a master whose name he used along with his own in his signature. Rulers owned an often impressive number of slave boys who served as attendants or guards and could rise to fairly high office in the hierarchy of the palace service, as well as others who formed a component of varying importance in the armed forces. II 1079b; VIII 821b

♦ *al-ghilmān al-khāṣṣa* : the personal guard of certain 'Abbāsid caliphs. II 1080a

♦ *ghulamān-i khāṣṣa-yi shāhī* (P) : 'slaves of the royal household', a cavalry regiment formed from the ranks of the Georgians and Circassians under the *Shāfawids*. II 1083b; IV 36a; VIII 769a

*ghulamān* → *GHULĀM*

**ghulāt** (A, s. *ghālī*) : 'extremists', those individuals accused of exaggeration, *ghulū*, in religion; in practice, ~ has covered all early speculative *shī'is* except those later accepted by the Twelver tradition, as well as all later *shī'is* groups except Zaydis, orthodox Twelvers, and sometimes Ismā'īlis. II 1093b

**ghurāb** (A, < *L. corvus*) : crow. II 1096b

In navigation, a large type of mediaeval Muslim galley (< *Sp. caraba*), frequently mentioned in accounts of the naval warfare between the Muslims and the Franks during Crusading and Mamlūk times. In archaic Anglo-Indian usage, it yielded the term *grab*, a type of ship often mentioned, in the Indian Ocean context, from the arrival of the Portuguese to the 18th century. VIII 810a

**ghurabā'** (A, T *ghurebā'*) : an Ottoman term for the two lowest of the six cavalry regiments of the *KAḤL-KULLARĪ*. The regiment riding on the sultan's right side was known as *ghurebā'-i yemin* and that riding on his left as *ghurebā'-i yesār*. II 1097b

**ghurra** (A) : the first day of the month, in historical works and correspondence. V 708a; a term used in Bedouin society for the young girl, who must be a virgin, white and free, given by the family of a murderer to a member of the injured family as compensation. In turn the latter forgoes his right of vengeance. VI 479b

In law, ~ is a special indemnity to be paid for causing an abortion. VIII 823b

**ghuṣl** (A) : general ablution, uninterrupted washing, in ritually pure water, of the whole of the human body, including the hair. ~ applies also to the washing of the corpse of a Muslim. For the living, the essential ~ is that which is obligatory before performing the ritual daily prayers. II 1104a; VIII 929a

ghuşn (A) : in prosody, separate-rhyme lines in each stanza of a MUWASHSHAḤ. VII 809b

ghūṭa (A) : the name given in Syria to abundantly irrigated areas of intense cultivation surrounded by arid land. It is produced by the co-operative activity of a rural community settled near to one or several perennial springs, whose water is used in a system of canalisation to irrigate several dozen or hundred acres. II 541a; II 1104b

ghuzāt → GHĀZĪ

ginān (H, < San *jānā*) : in Nizārī Ismāʿīlism, a poetical composition in an Indian vernacular, ascribed to various pīrs who were active in preaching and propagating the DAWA. The ~ resembles didactic and mystical poetry and is often anachronistic and legendary in nature. VIII 126a

gırız (T), or *gırızgāh* : in Turkish prosody, ~ is the passage marking the transition from the NASİB to the main part of the KAŞİDA. IV 715b; and → MAKHLAŞ

gītūn (N.Afr) : the name given to shelters in North Africa made of sackcloth or pieces of material or of canvas produced in Europe. The name derives from the classical *kaytūn* 'room in a BAYT'. IV 1149b

giwa : characteristic foot-gear of the Bakhtiyārī tribeswomen. I 956a

gnidra (Alg) : a light, lacy chemisette for women in Algeria. V 746a

göbek adı (T) : 'navel name'; in Turkey, a name given to a new-born child by the midwife as she cuts the umbilical cord. IV 181a

göçmen → MUHĀDJIR

gönüllü (T) : volunteer.

In the Ottoman empire, ~ was used as a term (sometimes with the pseudo-Persian pl. *gönüllüyan*, in Arabic sources usually rendered *djāmulyān* or *kamulyān*) with the following meanings: volunteers coming to take part in the fighting; a 10th/16th-century organised body stationed in most of the fortresses of the empire, in Europe, Asia and Egypt; and an 11th/17th-century body among the paid auxiliaries who were recruited in the provinces to serve on a campaign. II 1120b

goruta → YODJANA

göstermelik (T) : inanimate objects, without any direct connection with the shadow play, which are shown on the screen before the actual play in order to attract the interest of spectators and fire their imagination. IV 601b

göt-tikme (T) : a type of tent possessed by the Türkmen Yomut and Göklen tribes.

The ~ essentially is an öy 'tent-house', but without the trellis walls, and regarded as inferior, though more portable. IV 1150b

gotba → ʿUDİYA

grab → GHURĀB

gul (P, T *gūl*) : rose. II 1133a

Among the dervishes, *gūl* signifies a particular ornament, fashioned from wedge-shaped pieces of cloth, on the top of a dervish cap, which distinguishes

the head of a house of the order; in various contexts ~ is the badge of different dervish orders and of distinct grades within the orders. II 1134a

♦ *gūlbaba* (T) : a title, with the sense of head of a Muslim cloister, *tekke* (→ KHĀNĀKH), of the Bektāshī order. II 1133b

♦ *gūlbāng* (P) : lit. song of the nightingale; in Turkish usage, *gūlbāng* is applied to the call of the muezzin and to the Muslim war-cry. Under the Ottomans, ~ was used of certain ceremonial and public prayers and acclamations, more specifically those of the Janissary corps. II 1135a

♦ *guldasta* : in architecture, a shaft-like pinnacle, introduced in Tughluqid work as a prolongation of the angle turret. VIII 315b

*gūm* (N.Afr, < A *ḡawm*) : the name given in the Arab countries of North Africa to a group of armed horsemen or fighting men from a tribe. They were given an official existence by the Turks in the former Regencies of Algiers and Tunis, who made them the basis of their occupation of the country, and were later used by the French to pacify the country. II 1138b

♦ *gūma* : a levy of GŪMS, troops; a plundering foray; sedition, revolt. II 1138b

gurizgāh → MAKHLAŞ

guru (J) : in Malaysia and Thailand, a mystical teacher. VIII 294a; VIII 296b ff.

gzidan (K) : a Kurdish dance performed at the occasion of a festival celebrating the gathering of the mulberry harvest, which consists of sweeping the soil under the trees before the children climb them to shake them so as to allow the women to gather the berries. V 477b

## H

habak → FUDHANDJ

haballak → NAKAD

habara (A) : a dark, silky enveloping outer wrap for women, worn in the Arab East. V 741a

*habash* (A), or *habasha* : a name said to be of south Arabian origin, applied in Arabic usage to the land and peoples of Ethiopia, and at times to the adjoining areas in the Horn of Africa. III 2b

♦ *habashat* : a term found in several Sabaeen inscriptions with apparent reference to Aksumite Abyssinia, it has generally been assumed to apply not only to the territory and people of the Aksumite empire but also to a south Arabian tribe related to the former and in close contact with them; incense-collectors, applicable to all the peoples of the incense regions, that is, of the Mahra and Somali coasts and Abyssinia proper. III 9a

habaṭ → ḤAWṬA

**ḥabba** (A) : lit. grain or kernel.

As a unit of weight, a ~ was a fraction in the Troy weight system of the Arabs, of undefined weight. The most probable weight of the ~ in the early days of Islam was about 70-71 milligrammes (1.1 grains). III 10b

**ḥabs** → 'URWA

♦ **ḥabsiyya** (P, < A) : in Persian literature, a poem dealing with the theme of imprisonment. The genre can also be found in Urdu poetry and in the Indian tradition of Persian poetry. S 333b

**ḥabshi** : a term applied in India for those African communities whose ancestors originally came to the country as slaves, in most cases from the Horn of Africa, although some doubtless sprang from the slave troops of the neighbouring Muslim countries. The majority, at least in the earlier periods, may well have been Abyssinian (→ **ḤABASH**), but the name was used indiscriminately for all Africans. In modern India, ~ is often heard applied in a pejorative sense to an Indian of dark skin, and also frequently to a man of Gargantuan appetite. III 14a

**ḥadaba** (A) : in the Arabian peninsula, a plain with a mantle of gravel. I 536b

**ḥādāna** (A), or **ḥidāna** : in law, ~ is the right to custody of the child. I 28b; III 16b

**ḥadath** (A) : in law, minor ritual impurity, as opposed to major impurity, **ḌJANĀBA**. A person who is in a state of ~ is called a **muhdith** and he can regain ritual purity by means of simple ablution, **WUḌŪ'**. III 19b; VIII 929a

**ḥadd** (A, pl. **ḥudūd**) : hindrance, impediment, limit, boundary, frontier.

In the Qur'an, ~ is used (always in the pl.) to denote the restrictive ordinances or statutes of God. III 20b

In law, ~ has become the technical term for the punishments of certain acts which have been forbidden or sanctioned by punishments in the Qur'an and have thereby become crimes against religion. The punishments are the death penalty, either by stoning or by crucifixion or with the sword; the cutting off of the hand and/or the foot; and flogging with various numbers of lashes, their intensity depending on the severity of the crime. III 20b

In theology, ~ in the meaning of limit, limitation, is an indication of finiteness, a necessary attribute of all created beings but incompatible with God. III 20b  
In scholastic theology, philosophy and metaphysics, ~ is a technical term for definition, e.g. **ḥadd ḥaqīqī**, that which defines the essence of a thing, and **ḥadd lafzī**, that which defines the meaning of a word. III 21a

In logic, ~ means the term of a syllogism. III 21a

In astrology, ~ denotes the term of a planet or the unequal portion, of which there are five, each belonging to a planet, into which the degree of each sign of the zodiac is divided. III 21a

Among the Druze, the main officers of the religious hierarchy are called **ḥudūd**. The five great **ḥudūd** 'cosmic ranks', adopted in a modified form from Ismā'īlī lore, consist of the 'aql, the **nafs al-kullīyya**, the **kalima**, the **sābik**, and the **tālī**. II 632a; III 21a

**ḥadhādh** (A) : in prosody, a deviation in the metre because of the suppression of a whole **watid madmū'** (→ **AWTĀD**), as in **mutafā'ilun**. I 672a

**ḥadhaf** (A) : a strain of sheep in the time of al-Djāhīz, with a black fleece and almost without a tail and ears, found in the Hijāz and Yemen. Similar to the ~ was the **ḥahd**, with a russet-coloured fleece. S 318a

**ḥadhf** (A) : in prosody, a deviation in the metre because of the suppression of a moving and a quiescent consonant, a **sabab khafif** (→ **SABAB**), e.g. **maf'ā'ilun**. I 672a

In rhetoric, the truncation of words. VIII 427a

**ḥadhū** (A) : in prosody, the vowel immediately before the **RIDF**. IV 412a

**hadi** (A) : the name for the animal sacrificed in order to make atonement for certain transgressions committed during the **ḤADJĪ**. II 213a

**hadia langgar** (Ind, < A **HADIYYA**) : a gift for the permission to cast the anchor, one of the tolls and taxes known in Atjeh in relation to sea trade. S 200b

**ḥadid** (A) : iron; three kinds of iron were distinguished by Ḳazwini: natural iron, **al-sābirān**, and artificial iron, of which there were two kinds, the weak or female, i.e. malleable iron (P **narm-āhan**) and hard or male, i.e. steel (**fulādh**). III 22b

♦ **ḥadid šini** → **ṬĀLIḲŪN**

**ḥadīd** → **AWḌJ**

**ḥadīth** (A) : narrative, talk; **al-ḥadīth** is used for tradition, being an account of what the Prophet said or did, or of his tacit approval of something said or done in his presence. III 23b; and → **AHL AL-ḤADīTH**; **DĀR AL-ḤADīTH**; **KHABAR**

♦ **ḥadīth ḳudsi**, and **ḥadīth ilāhī**, **ḥadīth rabbānī** : a class of traditions which give words spoken by God, as distinguished from **ḥadīth nabawī** 'prophetic tradition', which gives the words of the Prophet. III 28b

♦ **ḥadīth ilāhī** → **ḤADīTH ḲUDSī**

♦ **ḥadīth nabawī** → **ḤADīTH ḲUDSī**

♦ **ḥadīth rabbānī** → **ḤADīTH ḲUDSī**

**hadiyya** (A) : a gift which in the Muslim East frequently implied an effort on the part of a person on a lower level of society to get into the good graces of a recipient of a higher social status, as opposed to **HIBA**. In the Muslim West ~ is commonly used with the restricted meaning of a sumptuous gift offered to a sovereign, either by another sovereign or by a group of some kind, while in Morocco especially, ~ was an obligatory gift made to the sultan by his subjects, later becoming a supplementary tax. III 343a; III 346b; in Persia, ~ is a gift to an equal, and the normal expression for the exchange of presents on diplomatic missions. III 347b

**ḥadjjī** (A) : the pilgrimage to Mecca, 'Arafāt and Minā, one of the five pillars of Islam. It is also called the Great Pilgrimage in contrast to the 'UMRA, or Little Pilgrimage. One who has performed the pilgrimage is called **ḥadjjī** or **ḥadjjījī**. III 31b; III 38b; and → **AMīR AL-ḤADJĪ**

♦ *ḥadjdj al-wadā'*: the last pilgrimage of the Prophet, in the year 10/632. III 37a

*ḥadjdjām* → FAṢṢĀD

**ḥadjjib** (A): the person responsible for guarding the door of access to the ruler, hence 'chamberlain'; a title corresponding to a position in the court and to an office the exact nature of which varied considerably in different regions and in different periods; superintendent of the palace, chief of the guard, chief minister, a head of government. III 45a; VIII 728a; S 336b  
Among the Būyids, ~ was known as a military rank in the army, with the meaning of general. III 46b

In Persian prosody, the internal RADĪF, which precedes the rhyme rather than following it. VIII 369a

♦ *ḥadjjib al-ḥudjdjāb*, or *al-ḥadjjib al-kabir*: the equivalent of the Persian *siḥāh-sālār* (→ ISPAHSĀLĀR) or the Arabic AMĪR AL-UMARĀ' found among dynasties like the Sāmānids, Būyids, Ghaznawids and Great Saljuqs. VIII 924a

♦ *al-ḥadjjib al-kabir* → ḤĀDĪB AL-ḤUDJDJĀB

*ḥadjjī* (A), or *shihri*: the 'mixed breed', whose sire is better bred than the dam, one of four classifications of a horse. II 785b

*ḥadjjira* → ZĀHIRA

*ḥadjm* (A): in medicine, cupping without or after the scarification, SHART. II 481b

**ḥadjr** (A): prevention, inhibition.

In law, the interdiction, the restriction of the capacity to dispose; ~ expresses both the act of imposing this restriction and the resulting status. A person in this status is called *mahdjūr* (*mahdjūr 'alayh*). III 50a

*ḥadjra* (A), or *kuffa*, *tawk*: in astronomy, the outer rim on the front of the astrolabe, which encloses the inner surface and into which a number of thin discs are fitted. I 723a

*ḥadjjūr* → FILAWR

**ḥadjra** (A): presence; a title of respect.

In mysticism, ~ is a synonym of *ḥudūr*, 'being in the presence of God'. III 51a  
The regular Friday service of the dervishes is called ~. III 51b

**hady** (A): oblation; a pre-Islamic sacrificial offering which survived in Islam under the name ḤĀḤIYYA. III 53b

*haff* → KUSHKUSH

*haffāra* (A): in zoology, the wrasse, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Chrysophrys haffara*). VIII 1021a

*hāfiz* (A): a designation for one who knows the Qur'ān by heart. VIII 171a

*hāfshrusi* → KALB AL-BAHR

*hāgūza* (Mor): the name of a festival celebrated in Morocco, especially in the country, at the beginning of the solar year. V 1202a

**ḥā'ik** (A, pl. *ḥāka*), or *hayyāk*: weaver (syn. *nassādj*). S 340b

In North Africa, ~, or *hayk*, *tahayk*, is a large outer wrap, usually white, worn by both sexes. V 746a

**ḥā'ir** (A): a park or pleasure-garden, or zoological garden. III 71a

**ḥakam** (A): in law, an arbitrator who settles a dispute (syn. *muhakkam*). III 72a

**ḥakika** (A, pl. *ḥakā'ik*): reality; essence, truth.

In rhetoric and exegesis, *al-hakika* is the basic meaning of a word or an expression, and is distinguished from MADJĀZ, metaphor, and *kayfiyya*, analogy. III 75a  
In philosophy, ~ has an ontological and a logical meaning. The ontological meaning (*ḥakikat al-shay'*) is best translated by 'nature' or 'essential reality'; the logical meaning (*al-hakika al-'akliyya*) is the truth which 'the exact conception of the thing' establishes in the intelligence. III 75a ff.; V 1262a

In mysticism, ~ is the profound reality to which only experience of union with God opens the way. III 75b

♦ **ḥakā'ik**: the Ismā'īlī term for their secret philosophical doctrines. I 1255b; III 71b

**ḥakīm** (A, pl. *ḥukamā'*; T *hekīm*): sage; physician.

♦ *al-ḥukamā'*: the ninth degree in the ṣūfī hierarchical order of saints. I 95a

♦ **ḥekim-bashi** (T): in the Ottoman empire, the title of the chief palace physician, who was at the same time head of the health services of the state. III 339b

**ḥakk** (A, pl. *ḥukūk*): something right, true, just, real; established fact; reality. I 275a; III 82b; and → AHL-I ḤAKK; DĪN AL-ḤAKK; RASM

In law, ~ is a claim or right, as a legal obligation. Religious law distinguishes *ḥakk Allāh*, God's penal ordinances, with *ḥakk al-ādami*, the civil right or claim of a human. III 82b; III 551b; *ḥukūk*, when used of things in law, signifies the accessories necessarily belonging to them, such as the privy and the kitchen of a house, and servitudes in general. III 551b

In mysticism, ~ *al-yakīn* is the real certainty which comes after the acquisition of visual certainty and intellectual certainty. *Hukūk al-nafs* are such things as are necessary for the support and continuance of life, as opposed to the *ḥuṣūṣ*, things desired but not necessary. III 82a-b; III 551b

♦ *ḥakk al-djahābidha* → MĀL AL-DJAHĀBIDHA

♦ *ḥakk-i kâpan* → KĀPAN

♦ *ḥakk-i karār* (T): a fixed charge in the Ottoman empire on parcels of land known as ÇİFTLİK, which a peasant had to pay in order to obtain permission to sell or give up his land. II 907a; VIII 486a

♦ *ḥukūk bayt al-māl*: assets of the Treasury; those monies or properties which belong to the Muslim community as a whole, the purpose to which they are devoted being dependent upon the discretion of the IMĀM or his delegate. I 1142a

♦ *ḥukūk-i sher'iyye* → RASM

**ḥakw** (A): a binding for a waist wrapper, worn by both sexes in the Arabian peninsula (syn. *brim*). V 741a

**ḥāl** (A) : state, condition.

In mysticism, a spiritual state; the actualisation of a divine 'encounter' III 83b; trance; among the Ḥmādīya in North Africa, ~ is used for a light, somnambulistic trance, while a deeper, wilder trance is called *djedhba*. S 350b

In medicine, ~ denotes 'the actual functional (physiological) equilibrium' of a being endowed with NAFS. III 83b

In grammar, ~ is the state of the verb in relation to the agent, its 'subjective' state. III 83b

In scholastic theology, ~ is the intermediate modality between being and non-being. III 83b; a technical term employed by some 4th-5th/10th-11th century Baṣran scholastic theologians, *mutakallimūn*, to signify certain 'attributes' that are predicated of beings. I 411a; II 570b; S 343b

♦ 'ilm-i ḥāl : a genre in Ottoman literature, forming a kind of catechism of the basic principles of worship and of behaviour within the family and the community. VIII 211b

**ḥāla** (A, pl. *ḥuwal*) : a term in the Persian Gulf for a low sandy islet which may be covered at high tide. I 535b

**ḥalāl** (A) : in law, everything that is not forbidden. III 660b

**ḥalāwī** (A) : the guitar fish, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Rhinobatus halavi*). VII 1021b

**ḥalazūn** (A) : the general term for snail. VIII 707a

**ḥalf** → KASAM; MUSALSAL AL-ḤALF

**ḥalilādī** (P), or *ahlilādī*, *ihlilādī* : myrobalanus, the plum-like fruit of the *Terminalia chebula*-tree, found in South Asia and the Malayan archipelago. The Arabs knew five kinds of myrobalanus. S 349a

In mathematics, ~, but especially its variant *ihlilādī*, was used to designate an ellipse. S 349b

**ḥālīm** (A) : a boy who has attained to puberty, or virility. VIII 822a

**ḥālka** (A) : a circle; gathering of people seated in a circle; gathering of students around a teacher, hence 'course'. I 817a; III 95a; V 1129a

Among the Ibādī-Wahbīs of the Mzāb, ~ was a religious council made up of twelve recluses, 'azzāba, presided over by a SHAYKH. III 95a

Under the Ayyūbids and Mamlūks, a term for a socio-military unit which, during most of the period of Mamlūk rule, was composed of non-Mamlūks. Under Ṣalāḥ al-Dīn it seems to have constituted the elite of his army. I 765b; III 99a; and → AWLĀD AL-NĀS

In military science, ~ was the term used for the encirclement of the enemy in an increasingly tightening ring, a strategy employed by the Turkish and Mongol tribes in the field of battle. The same tactics were also very common in hunting, especially in the early decades of Mamlūk rule. III 187b

In astronomy, part of the suspensory apparatus of the astrolabe, the ~ is the ring

which passes through the handle, 'URWA, moving freely. I 723a

**ḥalkiyya** (A) : in grammar, a term used by al-Kḥālīl to denote the laryngeals. III 598a

**ḥallāk** (A) : a barber, hairdresser. A synonym is *muzayyin*. S 350a

**ḥālūsh** → KALB AL-MAYY

**hām, hāma** → ṢADĀ

**hamada** (Alg) : silicified limestone. S 328a

**ḥamal** (A) : lamb; in astronomy, *al-* is the term for Aries, one of the twelve zodiacal constellations, also called *al-kabsh* 'the ram' because of its 'horns'. VII 83a

**ḥamalat al-'ilm** (A), or *nakalat al-'ilm* : lit. bearers of learning; among the Ibādīyya, the ~ were teams of missionaries who were sent out after completion of their training to spread propaganda in the various provinces of the Umayyad caliphate. III 650b

**ḥamāsa** (A) : bravery, valour; in literature, the title of a certain number of poetic anthologies which generally include brief extracts chosen for their literary value. III 110b; the boasting of courage, a subject of occasional verse. I 584b

In Persian literature, ~ has come to denote a literary genre, the heroic and martial epic. III 112a

♦ **ḥamāsiyya** : in Turkish literature, ~ indicates an epic poem. III 114b

**ḥamasāla** (P) : allocations on the revenue of specific villages or districts, according to which the taxpayers paid their taxes, up to the amount stipulated, to the holder of the ~ instead of to the government tax-collector. IV 1045a

**ḥamd** (A) : praise.

In Urdu religious literature, specifically praise of God. V 958a

♦ **ḥamdala** (A) : the saying of the formula *al-ḥamdu li'llāh* 'Praise belongs to God'. III 122b

**ḥamla** (A) : in the Ottoman empire, the term used to designate the group of people at the rear of the Baghdad-Aleppo caravan. IV 679a

**ḥammāda** (N.Afr) : large areas which are the outcrops of horizontal beds of secondary or tertiary limestone or sandstone (or calcareous or gypso-calcareous crusts of the quaternary era). III 136b

**ḥammān** → MUKAYYIS; WAKĀD; ZABBĀL

**ḥamūla** (A) : a group of people who claim descent from a common ancestor, usually five to seven generations removed from the living. III 149b

**ḥanak** (A), or *tahnik al-'imāma* : a turban which was distinctively wound under the chin. Originally, the ~ was worn by the chief eunuchs of the Fātimid court, who were the AMĪRS of the palace. The caliph al-'Aziz was the first ruler to appear in the ~. This fashion was introduced into the East by the Fātimids from North Africa, where it still may be seen, especially in southern Algeria and Morocco. V 738a

**hanbala** (A), or *hunbu'a* : the swaying and limping gait of the hyena, as described in pre-Islamic poetry. S 174a

handasa → 'ILM

hanfā' → AṬŪM

**hanīf** (A): in Islamic writings, one who follows the original and true (monotheistic) religion. In the Qur'ān, ~ is used especially of Abraham. III 165a; later Islamic usage occasionally uses ~ as the equivalent of *muslim*. III 165b

♦ **hanifiyya**: the religion of Abraham, or Islam, especially when used by Christian writers. III 165b

**hānīt** (A): the child who has reached the age of reason. VIII 822a

**hanṣhal** (A, s. *hanṣhālī*): small parties of Bedouin on foot. II 1055a

**hanṣhīr** → 'AZIB

**hanūt** (A): a perfume or scented unguent used for embalming, consisting of sweet rush or some mixture, musk, ambergris, camphor, Indian reed and powdered sandal wood. III 403b

**hāra** (A): a quarter or ward of a town; in Morocco, used as a synonym of *MALLĀH*, a special quarter for Jews. II 230a; III 169b

**haraka** (A): motion.

In philosophy, ~ is used for the Aristotelian notion of motion. III 170a

In grammar, ~ is a state of motion in which a *HARF* 'letter' exists when not in a state of rest, *sukūn*. It implies the existence of a short vowel, *a*, *i*, or *u*, following the letter. III 172a

**haram** (A): among the Bedouin, a sacred area around a shrine; a place where a holy power manifests itself. I 892b; III 294b; III 1018a; the sacred territory of Mecca. I 604a; IV 322a; V 1003a

♦ **al-haramayn**: the two holy places, usually Mecca and Medina, but occasionally, in Mamlūk and Ottoman usage, Jerusalem and Hebron. III 175a

**harām** (A): a term representing everything that is forbidden to the profane and separated from the rest of the world. The cause of this prohibition could be either impurity (temporary or intrinsic) or holiness, which is a permanent state of sublime purity. IV 372b

**harbī** (A), or *ahl al-harb*: a non-Muslim from the *DĀR AL-HARB*. I 429b; II 126b; III 547a; VII 108b

**hareket ordusu** (T): 'investing' or 'marching' army. I 64a; the name given to the striking force sent from Salonica on 17 April 1909 to quell the counter-revolutionary mutiny in the First Army Corps in Istanbul. III 204a

**harf** (A, pl. *hurūf*, *ahraf*): letter of the alphabet; word. III 204b; articulation of the Arabic language, a phoneme. III 597a; a Qur'ānic reading; dialect. III 205b

♦ **harf 'illa**, or *mu'talla*: a 'weak' consonant, viz. the semi-vowels *alif*, *wāw*, *yā*. VIII 836b; VIII 990b

♦ **harf mutaḥarrik**: individual 'moving' consonant; a consonant with a vowel, as opposed to *harf sākin*; a short syllable. I 669b

♦ **harf sākin** → *HARF MUTAḤARRIK*

♦ **hurūf al-hidjā**: the letters of the alphabet. III 596b

♦ **hurūf al-mu'djam**: properly, those letters with diacritical points, but in practice ~ has become a synonym for *hurūf al-hidjā*, the letters of the alphabet, but referring solely to writing. III 597a

♦ **al-hurūf al-muḥaṭṭa'āt** → *FAWṬIḤ AL-SUWAR*

♦ **al-hurūf al-muḥbaḳa** → *ITBĀḲ*

♦ **'ilm al-hurūf**: onomatopoeia, a magical practice based on the occult properties of the letters of the alphabet and of the divine and angelic names which they form. III 595b

**harfush** (A, pl. *harāfish*, *harāfisha*), sometimes *khārīfush*: vagabond, ne'er-do-well, often used in the sense of ruffians, rascals, scamps. The term frequently appears from the 7th/13th to the 10th/16th century in chronicles and other works dealing with the Mamlūk domains of Egypt and Syria, where they represent the lowest element in the strata of Mamlūk society. During the Ottoman period ~ was replaced by *dju'aydi* as a general term for vagabond, beggar. III 206a

**harid** (A): in zoology, the parrot fish, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Scarus harid*). VIII 1021b

**harim** → *PĪR*

**hārim** (A, pl. *hawārim*): a (female) camel which feeds from the *harm* bush. I 541a

**harim** (A): a term applied to those parts of the house to which access is forbidden; hence more particularly to the women's quarters. III 209a

**harira** (A): a gruel made from flour cooked with milk, eaten by pre-Islamic Arabs. II 1059a

**harka** → *DJAYSH*

**harra** (A, pl. *hirār*): a basalt desert in Arabia, which owes its origin to subterranean volcanoes which have repeatedly covered the undulating desert with a bed of lava. I 535a; III 226a; III 362a

**harraḳa** (A): 'fire ship'; ~ presumably denoted in origin a warship from which fire could be hurled at the enemy, but was soon used for passenger-carrying craft in Mesopotamia and also on the Nile. VIII 811a

**harraḥḥā** → *KALB AL-MAYY*

**harūn** (A): a horse that refuses to walk forward. II 953b

**harz** → *'IBRA*

**ḥasan** (A): good.

In the science of tradition, one of three kinds of traditions, in between *ṣaḥīḥ* 'sound' and *ḍā'if* 'weak' or *ṣaḥīm* 'infirm'. ~ traditions are not considered as strong as *ṣaḥīḥ* traditions, but are necessary for establishing points of law. III 25a; a 'fair' tradition, a genuine euphemism for mostly poorly authenticated traditions. VIII 983a

♦ **ḥasani**: the name given in Morocco to the money minted on the orders of Mawlay al-Ḥasan from 1299/1881-2 onwards. A ~, or *dirham ḥasani*, is a coin

with the value of a tenth of a *douro*. III 256a

**ḥasharāt** (A): insects.

♦ **ḥasharāt al-ard**, or **ḥaḥḥāsh**: small animals which live on the ground. III 307b

**ḥāshima** (A): a fracture of a bone; a determining factor in the prescription of compensation following upon physical injury. *DIYA*. II 341b

**ḥāshimiyya** (A): a term commonly applied in the 2nd-3rd/8th-9th centuries to members of the 'Abbāsīd house and occasionally to their followers and supporters. III 265a

**ḥāshish** (A): a narcotic product of *Cannabis sativa*, hemp. III 266a

♦ **ḥāshishiyya**: the name given in mediaeval times to the followers in Syria of the Nizārī branch of the Ismā'īlī sect. Carried by the Crusaders from Syria to Europe, the name appeared in a variety of forms in Western literature, and eventually found its way in the form of 'assassin' into French and English usage with corresponding forms in Italian, Spanish and other languages, used at first in the sense of devotee or zealot. III 267b

**ḥāshiya** (A, pl. *ḥawāshī*): margin; marginal note, super-commentary on the commentary, *sharḥ*; gloss. I 593a; I 816b; III 268b; the entourage of a ruler. III 269a

**ḥāshim**, or **ḥāshim-i kalb**, **afwādj-i kalb**, **kalb-i sulṭānī**: a term used in the 7th/13th century to denote the Dihli cavalry, or the standing army at the capital. III 199a; V 685a

♦ **ḥāshim-i aṭrāf**: a term denoting the cavalry which the *iqṭā'*-holders recruited from the regions in which they were posted, or from the garrisons under their command. Later, it was called the *ḥāshim-i bilād-i mamālik*. V 685a

**ḥaṣhr** (A): resurrection. VIII 372a

♦ **ḥaṣhr 'amm** → **HASHR KHĀṢṢ**

♦ **ḥaṣhr khāṣṣ**: 'specific resurrection'; among the Imāmīs, the resurrection that will involve believers and unbelievers only from Muhammad's community, and not from earlier communities, in contradistinction to the Resurrection, *ḥaṣhr 'amm*. VIII 372a

**ḥaṣht biḥiṣht** (P): lit. eight paradises; a technical term in Mughal architecture used for a special nine-fold plan of eight rooms (four oblong [open] axial porches and four usually double-storeyed corner rooms) arranged around a central (often octagonal) domed hall. VII 795a

**ḥaṣhw** (A): 'stuffing'; 'farce', hence 'prolix and useless discourse'. I 671b; III 269b

In prosody, ~ is a collective name for the feet of a verse other than the last foot of the first hemistich and the last foot of the second hemistich. I 671b

♦ **ḥaṣhiwiyya**: a contemptuous term with the general meaning of 'scholars' of little worth, particularly traditionists. It is used of the *ashāb al-ḥadīth* (→ *AHL AL-ḤADĪTH*) who recognise as genuine and interpret literally the crudely anthropomorphic traditions. III 269b

**ḥatār** (A), or **hitr**, **hutra**: a band placed vertically around the awning of an Arab

tent, in order to fill the space which separates it from the ground. IV 1147b  
**ḥatīf** (A): an invisible being whose cry rends the night, transmitting a message; a prophetic voice which announces in an oracular style a future happening. III 273a; in modern Arabic, a telephone. III 273b

**ḥatīm** (A): a semi-circular wall of white marble, opposite the north-west wall of the Ka'ba. The semi-circular space between the ~ and the Ka'ba, which for a time belonged to the Ka'ba, is not entered during the perambulation. IV 318a

**ḥawā'iyya** → **HĀWĪ**

**ḥawāla** (A): lit. draft, bill.

In law, ~ is the cession, i.e. the payment of a debt through the transfer of a claim. III 283a; IV 405b

In finance, ~ is an assignment on a *MUKĀṬĀA*, tax payment, effected by order of the ruler in favour of a third party. The term is used both for the mandate and for the sum paid. III 283b

In Ottoman Turkish, ~ has the sense of a tower placed at a vantage-point; these towers were sometimes built for blockading purposes near castles which were likely to put up a long resistance. III 285a

**ḥawārī** (A, < Eth): apostle.

♦ **ḥawāriyyūn**: a collective term denoting twelve persons who at the time of the 'second 'Aḳaba' are said to have been named by Muhammad (or those present) as leaders of the inhabitants of Mecca. III 285a

**ḥawḍ** (A): a cistern or artificial tank for storing water; drinking trough, wash-basin. III 286b; V 888a

In eschatology, the ~ is the basin at which on the day of the resurrection Muhammad will meet his community. III 286a

♦ **ḥawḍ al-sabil** → **SABIL**

**hawḍa**: a term used in India to designate the litter on working and processional elephants, either a long platform from which the passengers' legs hang over each side, or a more elaborate boxed-in structure with flat cushions which afforded more protection during tiger and lion hunts. The seat on the back of processional elephants has the ~ covered by a canopy, often jewelled, and is known as *'amārī*. VII 932b

**ḥawfī** (A): a type of popular poetry peculiar to Algeria, consisting of short poems of between two and eight verses which are sung by girls or young women. The genre is more commonly called *tahwif*, which means the act of singing the ~. III 289b

**ḥāwī** (A, pl. *ḥāwiyyūn*, *ḥuwā*): a snake-charmer or itinerant mountebank. III 291a

**ḥāwī** (A): 'pertaining to air'; in grammar, an attribute of the letter *alif* which according to Sibawayh 'has some [exhaled] air'. For al-Khalil, the *alif*, *wāw*, and *yā* were *ḥawā'iyya*, that is to say *fi 'l-hawā* 'in the air [exhaled]', which could be said to be slightly different. III 291a

**ḥawlī** (A): a foal between one and two years of age. II 785a

- ♦ ḥawliyya : a term used in the Sudan and the horn of Africa to denote a feast held in honour of a saint. VI 896b
- ḥawra' (A, pl. *hūr*) : white, applied in particular to the very large eye of the gazelle or oryx; by extension, ~ signifies a woman whose big black eyes are in contrast to their 'whites' and to the whiteness of the skin. III 581b
- In eschatology, the plural *hūr* 'houris' is used in the Qur'an for the virgins of Paradise promised to the believers. II 447b; III 581b
- ḥawsh (A) : an unroofed burial enclosure, typically Cairene. IV 429b
- ḥawshab → KHUZA
- ḥawt (A) : in southern Arabia, a red and black twisted cord which a woman wears round her hips to protect her from the evil eye. III 294a
- ḥawṭa (A), or *habat* : enclave, enclosure; in southern Arabia the name given to a territory placed under the protection of a saint and thus considered sacred. III 294a
- hay'a (A) : shape, form.
- In philosophy, predisposition, disposition. III 301a
- ♦ 'ilm al-hay'a : in astronomy, (a branch of) astronomy, dealing with the geometrical structure of the heavens. III 302a; III 1135a; VIII 105b; VIII 785b
- hayḍ (A) : menstrual blood. VIII 1023a
- hayderi (T) : a short dervishes' garment without sleeves, stopping at the waist. V 752a
- hayk → ḤĀ'IK
- haykal (A, pl. *hayākil*) : in mysticism, the physical world as a whole as well as the planets. II 555a
- hayr (A, pl. *hayarāt*) : the name for the Great Pearl Banks, which stretch along nearly the entire length of the Arabian side of the Persian Gulf. I 535b
- hayra → TAḤAYYUR
- hays → SILB
- hays (A) : a mixture of dates, butter and milk, associated with the tribal tradition of the Kuraysh and said to be among the favourite dishes of the Prophet. II 1059a; S 366b
- hayūlā (A, < Gk) : substance, primary matter; ~ is sometimes substituted for *māda* and sometimes distinguished from it, but frequently the two terms are considered virtually synonymous. II 554a; III 328a
- hayy (A) : clan, i.e. the primary grouping in nomadic life. I 306a; III 330a; in certain modern dialects, a quarter in a town or settlement, in particular that inhabited by the same ethnic or tribal element. III 330b
- ḥayyāk → ḤĀ'IK
- hazadj (A) : in prosody, the name of the sixth Arabic metre. I 670a; a metre of quantitative rhythm composed of a foot of one short and three longs repeated three times, hence four equal feet. VIII 579a
- hazārāt : the Indian theory of millenary cycles. I 139b

- ḥazawwar (A) : said of a boy who has become strong, and has served, or one who has nearly attained the age of puberty. VIII 822a
- hāzi (A, < Ar) : an observer of omens; a generic term covering different divinatory and magical practices. IV 421b; one who divines from the shape of the limbs or moles on the face. I 659b
- hāzir (A) : sour milk, despised by pre-Islamic Arabs. II 1057b
- hazm → DJABAL
- hazzāb (A) : a person attached to certain mosques in Algeria, who had to recite a defined portion of the Qur'an, *hizb*, twice a day so as to achieve a complete recitation of the Qur'an in one month. III 513b
- hedje (T) : in Turkish prosody, syllabic metre, usually of 11 syllables divided 6-5 with no caesura. VIII 2b
- hekīm → HAKIM
- herbed (P) : a Zoroastrian who knows the Avesta and has been initiated as a priest. VII 215b
- hiba (A) : a gift, especially that from a more highly placed person to one on a lower level of society, in contrast to *hadiyya*. III 342b
- In law, ~ is a gift *inter vivos*, a transfer of the ownership of a thing during the lifetime of the donor, and with no consideration payable by the donee. III 350a
- ♦ hiba bi-shart al-iwad : a gift with consideration, whereby the donee undertakes to compensate the donor. III 351a
- hibāra (A) : in early Islam, a striped garment similar to the *BURDA* and said to be the favourite garment of the Prophet; also, a fabric. V 734a
- hibr → MIDĀD
- hidd (A, pl. *hudūd*) : a term in the Persian Gulf for a sand bank. I 535b
- hidja' (A) : a curse; an invective diatribe or insult in verse, an insulting poem; an epigram; a satire in prose or verse. III 352b; a trivial mocking verse of an erotic and obscene content. VIII 376b; and → ḤURUF AL-ḤIDJĀ'
- hidjāb (A) : the veil. I 306b; III 359a; the curtain behind which caliphs and rulers concealed themselves from the sight of their household, also known as *sitāra*, *sitr*. III 360a; an amulet which renders its wearer invulnerable and ensures success for his enterprises. III 361a
- In medicine, ~ is a membrane which separates certain parts of the organism, e.g. *hidjāb al-bukāriyya* 'hymen', *al-hidjāb al-hādiz* or *hidjāb al-djawf* 'diaphragm', *al-hidjāb al-mustabṭin* 'pleura'. III 359a
- In mysticism, ~ represents everything that veils the true end, all that makes man insensitive to the Divine Reality. III 361a
- hidjar → HIDJRA
- hidjra (A) : the emigration of Muḥammad from Mecca to Medina in September 622; the era of the ~, distinguished by the initials A.H., beginning on the first day of the lunar year in which that event took place, which is reckoned to coincide with 16 July 622. III 366a; ~ implies not only change of residence but also

the ending of ties of kinship and the replacement of these by new relationships. VII 356a

In the context of Saudi Arabia, ~ (pl. *hidjar*) is a Bedouin settlement, many of which were established by 'Abd al-'Aziz b. 'Abd al-Rahmān Āl Su'ūd to promote the sedentarisation of the Bedouin of Saudi Arabia during the first quarter of the 20th century. III 361b; III 1064b

In law, emigration to the DĀR AL-ISLĀM, by Muslims residing in the DĀR AL-HARB. S 368a

hidjr → HIŠĀN

hidjwiyya (T, < A): in Turkish literature, a satirical KAŞIDA attacking an enemy or someone of whom the poet disapproves. IV 715b

hikāya (A): 'imitation', hence tale, narrative, story, legend. III 367a; in the Fihrist, ~ is used in the sense of a textual copy as well as an account of the facts, equivalent to RIWĀYA. III 368b; and → KHABAR

In the science of tradition, ~ implies a literal quotation, a verbatim reproduction, as in the expression *ḥakaytu 'anhu 'l-hadīth* *ḥikāyan*. III 368b

In grammar, ~ means the use in a narrative of the verbal form which would have been used at the time when the event narrated took place. III 368b

♦ *ḥikāyat i'rāb*: in grammar, the exact repetition of a word used by a speaker with a vowel of declension no longer appropriate to its function in the new context. III 368b

♦ *ḥikāyat šawṭ*: onomatopoeia. III 368b

hikma (A): wisdom; science and philosophy. III 377b; and → DĀR AL-HIKMA

hikr (A): in law, one of the various forms of long-term lease of WAḤF property, common in Egypt and Syria. Similar forms were called DJALSA, ENZEL, GEDIK, IDJĀRATAYN, KHULUWW AL-INTIFĀ' and NAŠBA. S 368b

hilāl (A): the new moon, the crescent. III 379a

hilf (A): a covenant, compact, especially that between quite separate tribes, conducing to the amalgamation of these tribes; friendship, and, by extension, oath. III 388b

In pre-Islamic Arabia, the ~ was an institution which merged with that of WALĀ', the admission of an individual to a clan; a second type of ~ consisted of the agreement between the clans within one tribe through which they settled on a common line of conduct; a third type of ~ could also be arranged between opposing clans within one group, or between different groups, for the accomplishment of a particular object. III 388b

hilit (A): 'devil's dirt'; the latex of the asafetida (*andjudhān*) which, when exposed to the air, hardens into a dirty-yellow gum resin. VIII 1042b

himā (A): lit. 'protected, forbidden place'; in Arabia, an expanse of ground, with some vegetation, access to and use of which are declared forbidden by the man or men who have arrogated possession of it to themselves. II 1005b; III 294b; III 393a; VIII 495a

himāya (A): 'protection', from the pre-Islamic period given, in return for financial compensation, by a nomadic tribe to the settled inhabitants (syn. KHAFĀRA), or the protection by a superior of the property of the inferior, from whose point of view, it is called TALDĪJA. The institution of ~ is almost unrecognised by Islamic law, but was in fact important in classical Islamic society. III 394a

In the context of mediaeval Islamic taxation, a supplementary tax levied by the police for their services. I 1144a; II 143b; III 394b

In politics, ~ refers to various bilateral treaty agreements, particularly those contracted between Great Britain and the sheikhly rulers of states on the western seaboard of the Persian Gulf. III 395a

In North Africa, ~ has been used officially of the protection exercised by a foreign Christian power over certain individuals, then over states. III 395a

himl (A): lit. load, a measure of capacity used in mediaeval Egypt for great quantities of various commodities. The ~ was reckoned at 600 Egyptian RAṬLS, i.e. 266 kg, but as far as spices were concerned it consisted of 500 *raṭls* only, i.e. 222.45 kg. VI 119b

hinād (A): horses thinned down for horse-racing by being covered with blankets so that excessive weight was sweated off. II 953a

hinn (A): an inferior species of DJINN, belief in which is accepted by the Druze. S 371a

hirkūl (A), or *manāra*: in zoology, the finback. VIII 1022b

hišāb (A): computation; in the Qur'an, the 'reckoning' which God will require on the Day of Judgement, YAWM AL-HIŠĀB. III 465a

♦ *hišāb al-'akd*: dactylonomy, digital computation, the art of expressing numbers by the position of the fingers. III 466a

♦ *hišāb al-djummāl*: a method of recording dates by chronogram, consisting of grouping together, in a word or a short phrase, a group of letters whose numerical equivalents, added together, provide the date of a past or future event. III 468a

♦ *hišāb al-ghubār*: calculation by means of dust, a Persian method which owes its name to the use of a small board on which the calculator spread a fine layer of dust in which he drew GHUBĀR numerals. III 468b

♦ *hišāb hawā'i* → HIŠĀB MAFTŪH

♦ *hišāb al-hind*: calculation by means of the Indian numerals. III 466b

♦ *hišāb maftūh*, or *hišāb hawā'i*: mental calculation. III 469a

♦ *hišāb al-nim*: a divinatory procedure based upon the process of adding the numerical value of all the letters forming a word (in this case a proper name), by which it can be predicted which of the two rulers at war will be the victor and which the vanquished. III 468b

♦ *'ilm al-hišāb*: arithmetic. III 1138a

hišān (A): a term used to distinguish the pure-bred stallion from the pedigree

brood-mare, which is called *hidjr*, since the word for horse, *FARAS*, is not specific. II 785a

**hişba** (A): the duty of every Muslim to 'promote good and forbid evil'; the function of the person, *muhtasib*, who is effectively entrusted in a town with the application of this rule in the supervision of moral behaviour and more particularly of the markets. III 485b; VIII 402b; religious magistrature, judgeship. I 27b For the Ottoman empire, → *İHTİSÂB*

**hişs** (A): in philosophy, sense-perception. III 509a

**hiṭr** → *HATĀR*

**hiyal** (A, s. *hila*): artifices, devices, expedients, stratagems; the means of evading a thing, or of effecting an object; mechanical artifices, automata; tricks of beggars and conjurers, etc. III 510b; S 371b

In law, circumventions of the law. I 28a; legal devices; the use of legal means for extra-legal ends. I 123b; III 159b; III 511a

In military science, ~ (with synonyms *makā'id* and *ādāb*) is a technical term for stratagems of war. III 510b

**hiyāsa** (A): a cloth belt with a silver plaque in the centre, worn by men in the Arab East. V 741a

**hiyāza** → *ḲABD*

**hiẓām** (A): a belt or sash worn about the waist by both sexes in the Arab East. V 741a

**hiẓb** (A): a group, faction, a group of supporters; part, portion. III 513a; in modern Arabic, a political party. III 514a

In Qur'anic studies, ~ indicates a definite portion of the Qur'an which a believer binds himself to recite. In certain countries, e.g. Egypt and those of North Africa, the Qur'an is divided into 60 *hiẓbs*, which are half the length of the 30 *DJUZ*'s attested from a very early period. III 513b

In mysticism, ~ or *wird* denotes the recitation of Qur'anic verses and prayers composed by the founder of the order at the beginning of the *DJIKR* session. II 224a; in Egypt, ~ denotes a religious fraternity, as well as the 'office' of each fraternity, consisting of the above-mentioned recital during the Friday service. From this meaning, ~ has come to mean formulae of 'supererogatory liturgy'. III 513b

**hoca** → *ḲH'ADJA*

**hol** (Mal): a term used in Malaysia to denote a feast held in honour of a saint. VI 896b

**hoz** → *TIRA*

**hubūs** → *WAKF*

**hudā'** (A), or *hidā'*: the camel driver's song. II 1073a

**hujariyya** (A, < *hujra* 'room'): a term used in Egypt for the slaves who were lodged in barracks near to the royal residence. Under the Fātimids, they were organised into a sort of military bodyguard. II 507a; II 1080a; III 545b

**hudjdja** (A): a Qur'anic term meaning both proof and the presentation of proof, ~ is applied to a conclusive argument attempting to prove what is false as well as what is true; dialectical proof. III 543b

In *shī'i* theology, the ~ refers to that person through whom the inaccessible God becomes accessible, and sometimes to any figure in a religious hierarchy through whom an inaccessible higher figure became accessible to those below. In its more specialised meaning, ~ referred to a particular function within the process of revelation, sometimes identified with the role of Salmān as witness to 'Alī's status as *IMĀM*. III 544b

Among the *Ismā'iliyya*, ~ is a rank in the hierarchy, coming under the *BĀW*. The ~ conducted the *DĀWA*, and was one of the greater *DĀ'īs*, of whom there were twelve, or occasionally twenty-four. Each seems to have been in charge of a district. In some works, the ~ is also called the *lāhik*. I 832b; II 97b; III 544b

Among the *Nizāris*, ~ was used for Ḥasan-i Ṣabbāḥ as visible head of the movement when the *IMĀM* was hidden; later, it developed into one ~ who alone, by divine inspiration, could fully perceive the reality of the *imām*; eventually the ~ became simply the *imām*'s heir-apparent. III 544b

**hudna** (A): peace agreement; truce. III 546b

In law, ~ is equivalent to 'international treaty', whose object is to suspend the legal effects of hostilities and to provide the prerequisite conditions of peace between Muslims and non-Muslims, without the latter's territory becoming part of the *DĀR AL-ISLĀM*. III 547a

**hudūd** → *HADD*

**hukamā'** → *ḲAKĪM*

**hukka** → *IBRA*

**hukm** (A): decision, judgement. I 257a; effect. I 318b; injunction. VIII 667a; and → *FARMĀN*

For its use in law, → *AḤKĀM*

In philosophy, ~ means the judgement or act by which the mind affirms or denies one thing with regard to another, and thus unites or separates them. III 549a; also, sensory intuition, where assent of the mind immediately follows perception. III 549b

In grammar, ~ means the specific activity of a word, the proper function which the word performs at its basic position, *martaba*, in which it is placed. III 550a In Ottoman Turkish, ~ is also used in the sense of a special type of order, the documents of which were to be dealt with separately by the administration and which, at present, are registered in the Turkish archives as a separate archival item, *aḥkām defterleri*. I 1170b

♦ *hukm-i ḥāṣil*: the sharing of the harvest; one of three methods of collecting land revenue under the *Dihli* sultanate. II 273a

♦ *hukm-i misāḥat*: the measurement of the area under cultivation and assessment according to a standard rate of demand per unit area according to the crop

sown; one of three methods of collecting land revenue under the Dihli sultanate. II 273a

♦ *hukm-i mushāhada* : the estimating of the probable yield of the harvest; one of three methods of collecting land revenue under the Dihli sultanate. II 273a

*hukr* (A) : a tax on the lands used for pasture, paid by shepherds in Morocco during the Marinid period. VI 573b

*hukūk* → *ḥaḥḥ*

*hukūma* (A) : the act or office of adjudication by a sovereign, a judge or an arbitrator. III 551b

Under the Saldjūks, and in the Ottoman period, ~ denoted the office or function of governorship, usually provincial or local. III 552a

In the Kurdish lands, the term *hukūmet* stood for a number of regions listed among the components of certain Ottoman *evālets*. III 552a

In modern Arabic, ~ means government, which sense seems to have been first used in 19th-century Turkey. In Persia, *hukūmat* still has the more general sense of political authority. III 552a

*hukūmat, hukūmet* → *hukūma*

*hulalliyya* : a large dark wrap wound around the body with the upper parts pulled down over the shoulders and secured with pins, worn in Egypt. V 741a

*hulla* (A) : a word which in the mediaeval period used to refer to a suit consisting of two or more garments. Today, it means 'a western suit of clothes'. V 737a

*hulm* → *ru'yā*

*hulūl* (A) : the act of loosing, unfastening, untying; resolving a difficulty.

In scholastic theology and mysticism, an infusion of substance, the incarnation of God in a creature. In the thought of al-Ḥallādj, ~ means an intentional complete union (in love), in which the intelligence and the will of the subject are acted upon by divine grace. III 102b; III 571b; IV 283a

In grammar, ~ denotes the occurrence of the accident of inflection, *i'rāb*. III 571b

In law, ~ denotes the application of a prescription. III 571b

In philosophy, ~ denotes both the inhesion of an accident in an object and the substantial union of soul and body. III 571b

*hulwān* (A) : a succession tax paid by those heirs of the tax farmers (→ *mūltezim*) who desired to inherit tax farms. It was one of the taxes which formed an additional source of revenue for the Egyptian government in the years immediately preceding the Napoleonic invasion of 1798. II 148b

*humāyūn* (P) : 'fortunate, glorious, royal'; used as an epithet of the ruler, but has in recent years become obsolete. III 574a

*hunbu'a* → *hanbala*

*hūr* → *hawrā'*

*hurda* (A) : the archer in a game of *maysir*. VI 924a

*hurmidz* → *mushṭari*

*hurriyya* (A, T *hurriyyet*) : an abstract formation derived from *hur*, 'free'. In a

legal sense, ~ denotes freedom as opposed to slavery; through mysticism, where ~ appears as one of the guide-posts on the mystical path, and denotes basically the freedom of the mystic from everything except God and the devotion to Him, ~ came to occupy a significant position in Muslim metaphysical speculation. III 589a

*hurūf* → *ḥarf*

*hūsh* (A) : the country of the *ḍjinn*, into which no human ventures; a fabulous kind of camels, which are the issue of a cross between ordinary camels and *ḍjinn* stallions. III 637b

*hūshī* → *gharīb*

*husn al-bayān* (A) : in rhetoric, distinctiveness (of expression). VIII 614b

*hūt* (A, pl. *ahwāt, hītān*, in dialect, *hiyūta*) : a term often used to designate fish in general, but applied primarily to very large fishes and cetaceans. VIII 1020b; and → *samak*

In astronomy, *al-~* is the term for Pisces, one of the twelve zodiacal constellations. VII 84a

♦ *hūt al-ḥayd* → *fāṭūs*

♦ *hūt mūsā*, or *hūt mūsā wa-yūshā'* : lit. the fish of Moses [and of Joshua], a name for the common sole (*Solea vulgaris*). VIII 1020b

♦ *hūt sidnā sulaymān* : lit. the fish of our master Solomon, a name for the common sole (*Solea vulgaris*). VIII 1021a

♦ *hūt sulaymān* : lit. the fish of Solomon, a name for the salmon. VIII 1023a

♦ *hūt Yūnus* : lit. the fish of Jonah, a name for the whale. VIII 1022b

♦ *hūtiyyāt* : the marine mammals or cetaceans. VIII 1022b

*hutra* → *ḥatār*

*huwa huwa* (A) : lit. he is he, or it is it.

In logic, ~ means what is represented as entirely identical; modern logicians express this equation with =. III 642b

In mysticism, ~ is the state of the saint whose perfect personal unity testifies to divine unity in the world. III 642b

*huwayriyya* → *wardjiyya*

*huwiyya* (A) : ipseity, an abstract term formed to translate the Plotinian category of identity, *ταὐτότης*, and the Aristotelian *ōv 'being'*, although for the latter ~ is used interchangeably with *anriyya* and *wudjud*. I 514a; III 644a

In modern Arabic, ~ means 'identity'. III 644a

*hūwiyya* (A) : the most characteristic part of the ritual surrounding the yearly occasion of retreat of the Demirdāshīyya order, in which the head of the order, a number of leaders and some members form a circle turning anti-clockwise while calling *hū, hū*. S 208b

*huzūz* → *ḥaḥḥ*

## I

'ibādāt (A, s. 'ibāda): submissive obedience to a master, and therefore religious practice, corresponding, in law, approximately to the ritual of Muslim law. III 647a; 'the religious acts which bring the creature into contact with his creator', while its counterpart, MU'ĀMALĀT, signifies relations between individuals. VI 467a

♦ 'ibādāt-khāna (Ind.P): a house of worship built by the Mughal emperor Akbar (1542-1605) where learned men of all religions assembled to discuss theological problems. I 317a; S 378a

'ibādī (A): Christian. I 196a

ib'ādiyya → AB'ĀDIYYA

ibāḥa (A): originally, 'making a thing apparent or manifest', hence 'making a thing allowable or free to him who desires it'.

In law, ~ was first used with regard to those things which every one is permitted to use or appropriate (and → MUBĀḤ); in a narrower sense, ~ denotes the authorisation, given by the owner, to consume (part of) the produce of his property. III 660b

In theology, ~ is a term that is commonly applied to antinomian teachings (or actions) of certain ṣhī'i and ṣūfi groups, as in the accusation *ibāḥat al-maḥārim* 'allowing the forbidden'. II 136b; III 662a; VIII 146a

ibdā' (A): absolute creation; primordial innovation; the bringing into existence with nothing preceding, as opposed to KHALḤ, the bringing into existence from an existing thing. III 663b

ibdal (A): in grammar, a term indicating both morphological features involving a mutation of a phonetic character, and doublets, e.g. *madaha* and *madaha*, which have the same meaning but differ from each other by a single consonant. III 665a; VIII 836b

ibil → BA'IR; DJAMAL

ibn (A): son; descendant. VIII 163a

♦ ibn adimayn → DALW

♦ ibn ya'kūb: lit. the son of Jacob, a name for the common sargo (*Diplodus sargus*). VIII 1021a

ibra (A): a term used in navigation denoting the needle of a compass, *hukka*. The rose of the compass was known as *bayt al-ibra* and consisted of a circle divided into thirty-two rhumbs (*akḥnān*) which were named after prominent stars whose risings and settings were approximately on these rhumbs. VII 51b

'ibra (A): the assessed value of the revenue on an estate. III 1088b; IV 557a; ~ may have originated simply as an extension of MASĀḤA and MUḤĀSAMA, the average annual value of the crop over a number of years, usually three, assessed by whatever method, being taken as the basis on which the tax was calculated.

The term ~ is not met with after the early centuries and appears to have been replaced by *harz*, which, in the later centuries, seems usually to have meant not an average calculation made on the basis of three or more years, but an arbitrary valuation arrived at by the tax-collector, sometimes, but not always, after an inspection of the crop during growth or harvest time. IV 1038a

ibriḥ (A): in art, a term used for any kind of ewer, irrespective of function or material, but generally a vessel for pouring water or wine. Other terms for specific kinds of ewers are *bulbula* or *kubra*. S 406a

ibtidā' (A): introduction, prologue.

In rhetoric, the ~ is one of the three sections of the poem or composition which should receive particular attention and should conform to certain criteria of style and content. The other two sections are TAKHALLUṢ 'transition', and the *intihā'* 'conclusion'. III 1006a; III 1246a; and → ISTI'NĀF

In law, ~ is used as a technical term in the expression *ibtidā'ān*, meaning 'per se'. I 339a

iç oghlāni (T), or *iç agha*: lit. lad of the interior; the name given to the 'ADJAMĪ OGHĻĀN after he was appointed to the sultan's household. I 206b; Ottoman term for those boys and youths, at first slaves, recruits and occasionally hostages, later free-born Muslims, who were selected for training in the palaces in Edirne and Istanbul in order to occupy the higher executive offices of the state. III 1006b

icazetname → IDJĀZA

'id (A, < Ar): festival. III 1007a

♦ 'id al-adhā, and 'id al-kurbān, 'id al-naḥr: the 'sacrificial festival' during the yearly pilgrimage on 10 Dhu 'l-Hijja. This festival is also known as *al-'id al-kabir* 'the major festival' as opposed to *al-'id al-saghir* 'the minor festival', another name for 'ID AL-FITR. III 1007b; and → LEBARAN

♦ 'id al-fitr: the 'festival of breaking the fast' of Ramaḍān on 1 Shawwāl. III 1008a; and → 'ID AL-ADHĀ; LEBARAN

♦ 'id al-kurbān → 'ID AL-ADHĀ

♦ 'id al-naḥr → 'ID AL-ADHĀ

i'dādī (T): 'military preparatory' schools, founded by the Ottoman sultan 'Abd al-Majid I in 1845. I 75a

idāfa (A, P *ezāfe*, T *izāfet*): in grammar, the uniting of one term with another, the determinative complement or 'construct state', by which possession, material, etc. is expressed. The first term is called *al-mudāf*, the second *al-mudāf ilayhi*. III 1008a

'idda (A): the legal period of abstention from sexual relations imposed on widows or divorced women, or women whose marriages have been annulled, providing the marriage was consummated, before remarriage. I 172b; III 1010b; VIII 28a; VIII 836a

iddighām → IDGHĀM

‘idgāh → MUŠALLĀ

**idghām** (A), or *iddighām*: in grammar, the contraction of two similar consonants in a geminate. III 1013a; assimilation. VIII 121a; VIII 344a; VIII 836b

**idhn** (A): authorisation, in particular, in law, the authorisation necessary to enable certain types of incapable persons to conclude isolated legal transactions, and the general authorisation to carry out commercial transactions in a normal way. III 1016a

In religious law, a safe conduct given by non-Muslims to a Muslim in their territory. For its opposite, → AMĀN. I 429b

**idjāb** → BAY’

**idjāba** (A): ‘answer-poem’, a genre of Arabic poetry. VIII 805a

**idjār** (A), and *idjāra*: in law, a contract to hire, the contract by which one person makes over to someone else the enjoyment, by personal right, of a thing or of an activity, in return for payment. III 1017a; the hiring out of a service and of movable objects, with the exception of ships and beasts which are used for transportation. V 126b; and → KIRĀ’

**idjāra** (A): the granting of protection to a stranger according to ancient Arab practice; to ask for protection is *istadjāra*, and the *djār* (pl. *djārān*) is mostly the person protected, but may also be the protector. III 1017b; and → IDJĀR

♦ *idjāratayn*: a form of long-term leasing of WAQF property, common in Anatolia and all countries formerly part of the Ottoman empire since the 16th or 17th century. ~ contracts involved immediate payment of a lump sum as well as yearly, variable, rather low rents. S 368b; and → IDJĀZA

**i’djāz** (A): lit. the rendering incapable, powerless; since the second half of the 3rd/9th century, the technical term for the inimitability or uniqueness of the Qur’ān in content and form. III 1018a; V 426b

**idjāz** (A): in rhetoric, terseness. VIII 614b

**idjāza** (A): authorisation, licence; and → RIḲ’

In the science of tradition, ~ means, in the strict sense, one of the methods of receiving the transmission of a tradition, whereby an authorised guarantor of a text or of a whole book gives a person the authorisation to transmit it in his turn so that the person authorised can avail himself of this transmission. III 27a; III 1020b

In modern Persian and in Ottoman Turkish, as *icazetname*, the term has come into modern use to mean ‘certificate of fitness’ (to teach). III 1021a

In prosody, ~ (or *idjāra*) is used for the substitution of an unrelated letter for the RAWI, the rhyme letter. IV 412b

In rhetoric, ~ is used both when a poet builds some lines or even a whole poem on a single line or hemistich suggested by somebody else, often a ruler, and when two poets compose alternately a hemistich or one or more lines of the same poem. When this is done in the form of a contest, the term *tamlit* (*mumālāṭa*, *lmālāt*) is found. III 1022a

**idjdhab** → TAḤAYYUR

**idjmā’** (A): in law, the third, and in practice the most important, of the sources of legal knowledge, being the unanimous agreement of the community on a regulation imposed by God. Technically, ~ is the unanimous doctrine and opinion of the recognised religious authorities at any given time. I 259b; II 182b; II 887b; III 1023a; V 239a

**idjtihad** (A): in law, the use of individual reasoning; exerting oneself to form an opinion in a case or as to a rule of law, achieved by applying analogy to the Qur’ān and the custom of the Prophet. The opposite is called *taqlid*, the unquestioning acceptance of the doctrines of established schools and authorities. I 259b; III 1026a

**idjtima’** (A): in astronomy, the conjunction (mean or ‘true’) of the sun and moon. In astrology, ~ is sometimes employed to refer to the conjunction of the planets, although *kirān* is preferred. IV 259a

In human psychology, ~ is the intermediary between the faculty of desire and the active power, the decision which follows after a hesitation between action and no-action, as a result of which one of the two prevails. According to others, ~ is the desire to act at its maximum intensity. V 577b

**idmār** (A): concealing.

In grammar, ~ is used in the sense of ‘imply’; it is used by grammarians when speaking about an unexpressed grammatical element, supposedly existent and active. Its opposite is *izhār*. With Sibawayh, ~ refers to the personal pronoun, which later became *al-muḍmar*, which was preferred over *al-maknī*, the Kūfan term. III 1027b

In prosody, ~ has taken on a technical meaning, denoting ‘the quiescence of the *ta’* of *mutafā’ilun* in the Kāmil’. I 672a; III 1028a

**idrāk** (A): sensory perception, comprehension.

In philosophy, ~ implies an *adaequatio rei et intellectus*. The whole philosophical problem of ~ is to find out what this adequation is, and how and where it is achieved. III 1028a

**idtirār** (A): compulsion, coercion, as opposed to *ikhtiyār*, freedom of choice. In theology, human actions carried out under compulsion were distinguished from those carried out of free choice; the latter were voluntary and the results of an acquisition, *iktisāb*. With al-Ash’ari, the opposite correlatives became no longer *idtirār-ikhtiyār*, but *idtirār-iktisāb*. In later Ash’arite theology, ~ is reserved for an action that, of itself, cannot take place. III 1037b; and → DARŪRA

**ifāda** (A): a term used for the running of the pilgrims from ‘Arafāt on the evening of the 9th of Dhū ‘l-Hijja after sunset in which they trace the road by which they had come from Mecca. III 36a; and → ṬAWĀF AL-IFĀDA

**ifrād** (A): in the context of the pilgrimage, one of three methods of performing it, consisting of making the *HADJDJ* alone, at the prescribed time, the ‘UMRA being performed outside the month of the pilgrimage or simply neglected. III 35a; III 53b

**ifrandj** (A), or *firandj*: the Franks. The name was originally used of the inhabit-

ants of the empire of Charlemagne, and later extended to Europeans in general. In mediaeval times, ~ was not normally applied to the Spanish Christians, the Slavs or the Vikings, but otherwise it was used fairly broadly of continental Europe and the British Isles. Between the 16th and the 19th centuries, ~ came to designate European Catholics and Protestants. III 1044a

**ifrīkiya** (A, < L): the eastern part of the Maghrib, whence the name adopted by some modern historians for Eastern Barbary. It was sometimes confused with the whole of the Maghrib and sometimes considered as a geographically separate region. III 1047a

**ifrīt** (A, pl. *'afārit*): an epithet expressing power, cunning and insubordination, ~ occurs only once in the Qur'ān, in the sense of rebellious. Later, in its substantive form, it came to mean a class of particularly powerful chthonian forces, formidable and cunning. In the popular tales, the ~ is a DJINN of enormous size, formed basically of smoke; it has wings, haunts ruins and lives under the ground, ~ may be used of humans and even animals, and then expresses cunning, ingenuity and strength. In Egyptian Arabic, ~ also has the meaning of the ghost or spirit of a person deceased. III 1050a

ifsintin → AFSANTIN

iftā' → FUYĀ

**iftitāh** (A): in the science of diplomatic, the introduction or introductory protocol of documents, whose individual parts (*fawātih*), according to Kaḷkaḷḷāḥandī, are the *basma*, *ḥamdala*, *taḣḣahhud*, *ṣalwala* (*taṣliya*), *salām*, and *ba'diyya* (*ammā ba'du*). II 302a; and → TIRĀZ

ighāl → MUBĀLAGHA

**ighār** (A): in classical Muslim administration, both an exemption or a privilege with respect to taxes, and the land which was covered by this privilege. The term became absorbed in that of İKṬĀ in later centuries. III 1051a

ighāla → TAḌABBARA

igretileme → ISTI'ARA

**ihāle** (T): one of three principal ways in which mining activity was organised in the Ottoman empire, the others being EMĀNETEN and İLTIZĀMEN. ~ meant the long-term concessionary leasing of state lands for purposes of mining exploration to licensed individuals or mining companies. V 974b

ihliladj → HALILADJ

**ihrām** (A): the state of temporary consecration of someone who is performing the pilgrimage, HADJ or 'UMRA. The entering into this holy state is accomplished by the statement of intention, accompanied by certain rites, and for men, by the donning of the ritual garment. A person in this state is called *muhrim*. III 1052b

**ihṣā'** (A): 'enumeration'; among the Nūktawīyya sect, ~ is used to designate the process of how, when a being rises or descends from one level of existence to another, the traces of his former existence are still visible and can be discerned by the insightful. VIII 115a

**ihṣān** (A): in Mauritania, a contract for the loan of a lactiferous animal, the hiring of a young camel for the purpose of following a she-camel so that she continues to give milk. VI 313a; and → İKHLĀṢ

ihṣān → MUḤṢAN

**ihṣiāb** (A, T): an official term in the administration of the Ottoman empire, its basic meaning being the levying of dues and taxes, both on traders and artisans and also on certain imports, but it came to denote the whole aggregate of functions that had devolved upon the *muhtasib* (→ HİSBA). III 489a

**ihṣiyāt** (A): in Turkish military usage, reserve of the regular army, to be contrasted with the REDİF 'reserve army' or militia, created in 1834. VIII 370a

ihyā' → MAWĀT

**ikā'** (A): a term denoting musical metrics or rhythm in the sense of measuring the quantity of notes. The early Islamic ~ can be considered as a forerunner of mediaeval European mensura. S 408b

**ikāla** (A): in law, a mutual agreement between the parties to put an end to a contract. I 319b; III 1056b

**ikāma** (A): the second call to the ṢALĀT, pronounced by the muezzin in the mosque before each of the five prescribed daily *ṣalāts* and that of the Friday service. I 188b; III 1057a; VIII 927b

**ikdāda** (A): a white KĀFIYYA worn in summer in the Arab East. V 741a

**ikerzī** (B): a Berber turban consisting of a white cloth wound about the head leaving the crown uncovered. V 746a

**ikfā'** (A): in prosody, the substitution of a cognate letter for the rhyme letter, RAWĪ, e.g. *nūn* for *mim*. IV 412b

ikhāwa → KHĀWA

**ikhhlās** (A): 'dedicating, devoting or consecrating oneself' to something; ~ is pre-eminently an interior virtue of the faithful Muslim, whose perfection of adherence, and witness, to his faith is gauged by ~ and *ihṣān* 'uprightness in good'. The opposites of ~ are *nifāk* 'hypocrisy' and *shirk* 'associating others, or other things, with God'. III 1059b; VIII 547a

**ikhṭilāj** (A): spontaneous pulsations, tremblings or convulsions of the body, particularly the limbs, eyelids and eyebrows, which provide omens the interpretation of which is known as '*ilm al-ikhṭilāj*' 'palmoscopy'. III 1061a

**ikhṭilāf** (A): 'difference, inconsistency'; in law, the differences of opinion among the authorities of law, both between schools and within each of them. III 1061b

**ikhṭiyār** (A): choice; and → İDTIRĀR

In philosophy, ~ means free preference or choice, option, whence power of choice, free will. III 1037a; III 1062a

In law, ~ has the meaning of opinion freely stated. III 1062a

In treatises on the İMĀMA, where ~ has the meaning of choice or election, it is customary to contrast the *ahl al-ikhṭiyār* with the *ahl al-naṣṣ*, the supporters of free election with the supporters of textual determination. III 1063a

♦ **ikhtiyārāt** : 'hemerologies and menologies' (L. *electiones*); in divination, hemerology, an astrological procedure whose aim is to ascertain the auspicious or inauspicious character of the future, dealing with years, months, days and hours. III 1063b; VIII 107b

In literature, ~ is a synonym of **muḥṭārāt** 'anthologies'. III 1064a; VII 528b

♦ **ikhtiyāriyya** (T, < A) : the elite or veterans of an Ottoman guild or army unit. S 409b

**ikhwān** (A) : brethren; the term most commonly used for **darwīsh** in Morocco and Algeria. II 164a; a religious and military movement of Arab tribesmen which had its heyday from 1912-1930 in Arabia. III 1064a

♦ **ikhwāniyyāt** : friendly invitations to profit from the pleasure of love and drink. IV 1005b

**iklāba** (A) : in modern Mecca, the ceremony held to celebrate when a boy has read through the whole of the Qur'ān (the ceremony after the half or one-third is called *isrāfa*). IV 1113a

**iklim** (A, < Gk) : in geography, clime, climate; region. I 658a; III 1076b; V 398a In administrative geography, ~ was used for province or canton, the equivalent of a subdivision of a **kūra**. This usage is peculiar to Syria and Upper Mesopotamia. III 1077b; V 398a

In al-Mas'ūdi, ~ is used for the Persian *kešwar*, which refers to the seven great kingdoms of the world. III 1077b

**ikrāh** (A) : in law, duress, of which there are two kinds: unlawful (*ikrāh ghayr mashrū'*) and lawful (*ikrāh bi-haqq*). Only the former is recognised by the Qur'ān and has legal effects. I 319a; S 410b

**ikrār** (A) : in law, affirmation, acknowledgement; recognition of rights. The declarant is called *al-mukarrir*, the beneficiary *al-makarr lahu*, and the object of the recognition *al-mukarr bihi*. I 28b; III 511b; III 1078a

**ikṭā'** (A) : in fiscal administration, a form of grant, often (wrongly) translated as 'fief', the delegation of the fiscal rights of the state over lands to the military. I 1353a; II 508a; III 1088a; IV 975a; IV 1043b

**ikṭibās** (A) : 'to take a live coal or a light from another's fire', hence to seek knowledge.

In rhetoric, ~ means to quote specific words from the Qur'ān or from traditions without indicating these as quoted, found both in poetry and prose. III 1091b

**iktirān** (A) : in astronomy, conjunction. VIII 105a

**iktisāb** → **KASB**

**ikwā'** (A) : in prosody, faulty rhyme. II 1073b; the change of the vowel **MAḌJAR**, e.g. *u* with *i*. IV 412b

**il** (T) : province. VIII 189a

**ilā'** (A) : in law, an 'oath of continence', the husband swearing in the name of God not to have sexual relations with his wife for at least four months. When this time had passed without a resumption of conjugal relations, the marriage was

not automatically broken up except in Hanafi law, the other schools allowing the wife to judge the occasion for the severance, which would take place by a repudiation that the husband would pronounce, or that the **ḡāḍi** would formulate in his place. IV 689a; VI 478a; VIII 28a

**ilāf** (A) : a Qur'ānic term which probably refers to economic relations entered into by the **Ḳurayshīs** well before the advent of Islam; the lexicographers define ~ as 'pact guaranteeing safety, safe conduct, undertaking to protect'. III 1093a

**ilāhi** (A) : in Turkish literature, a genre of popular poetry of religious inspiration, consisting of poems sung, without instrumental accompaniment, in chorus or solo during certain ceremonies, and distinguished from other types of popular religious poetry by its melody and use in ritual. III 1094a; 'divine [hymn]'. VIII 2b; and → **TARĪKH AL-ILĀHI**

♦ **ilāhiyyāt** (A) : in philosophy, ~ gained currency as denoting the whole mass of questions concerning God. I 415a

'ilal (A, s. 'illa' 'cause') : diseases, defects.

In poetry, one of two groups of metrical deviations (the other being **ZIHĀFĀT**), ~ appear only in the last feet of the two halves of the lines, where they alter the rhythmic end of the line considerably, and are thus clearly distinct from the **ḤASHW** feet. As rhythmically determined deviations, ~ do not just appear occasionally but have to appear regularly, always in the same form, and in the same position in all the lines of the poem. I 671b

In the science of **HADITH**, ~, usually rendered 'hidden defects', is a main approach of **ISNĀD** criticism; it highlights links between certain pairs of transmitters which are subject to dispute. VIII 515a

**ilçe** (T) : district. VIII 189a

**ildjā'** → **TALDJĀ'**

**ilhād** → **MULHĪD**

**ilhām** (A) : lit. to cause to swallow or gulp down; a Qur'ānic term denoting God's revelation to men individually, as opposed to His revelation to men generally by messages sent through the prophets, *waḥy*. III 1119b

'illa → **HARF 'ILLA**; **SABAB**

'illiyyūn (A, < Heb *'elyōn*) : a Qur'ānic term meaning both the 'place in the book where the deeds of the pious are listed' and 'an inscribed book'. III 1132b

'ilm (A) : knowledge; and → **ḤAMALAT AL-'ILM**

♦ 'ilm 'amālī : in philosophy, practical knowledge, which comprises, according to al-**Ḳhwarazmī**, ethics, domestic economy and politics. I 427b

In theology, the knowledge of religious obligations, as opposed to 'ilm *nazarī* 'the knowledge of things'. III 1133b

♦ 'ilm al-'azā'im : the talismanic art, consisting of calling upon **DJINNS** and angels for the performance of some project. IV 264b

♦ 'ilm al-djāmāl : aesthetics. III 1134a

♦ 'ilm al-handasa : geometry. S 411b

♦ 'ilm al-kāfiya : rhyme theory. VIII 894a

♦ 'ilm nazari → 'İLM AL-ʿAMALİ

♦ 'ilm şar'i : revealed knowledge. I 427b

For other expressions with 'ilm, → the final component.

♦ 'ilmiyye (T) : the body of the higher Muslim religious functionaries in the Ottoman empire, especially those administering justice and teaching in the religious colleges. III 1152a

iltibās → SABAB

iltizām (A) : a form of tax-farm used in the Ottoman empire. III 1154a; and → MÜLTEZİM

For its use in prosody, → LUZŪM MĀ LĀ YALZAM

iltizām (T) : one of three principal ways in which mining activity was organised in the Ottoman empire, the others being EMĀNETEN and İHĀLE. ~ meant the farming out of mining revenues to investors on a short-term contract basis. The usual term for these contracts in the mining context was six years. V 974b

imā' → İSHĀRA

imāla (A) : in the science of phonetics, ~ stands for inflection, a palatalisation, produced by a rising movement of the tongue towards the prepalatal region. III 1162a; the inclination of the vowel /a/ towards /i/. VIII 343b

imām (A) : leader of the official prayer rituals, the ŞALĀT. From the earliest days of Islam, the ruler was ~ as leader in war, head of the government and leader of the common şalāt. Later, as the ruler's representatives, the governors of the provinces became leaders of the şalāt, just as they were heads of the KHARĀDJ. They had to conduct ritual prayer, especially the Friday şalāt, on which occasion they also delivered the sermon, KHUTBA. Starting from 'Abbāsī times, the office devaluated, in that the ~ no longer represented a political office, but came to belong to the personnel of the mosque. Each mosque regularly had one. He had to maintain order and was in general in charge of the divine services in the mosque. VI 674b; VIII 927b

In mathematics, ~ is the number with which the numerator of a fraction is in relationship. IV 725b

♦ imām al-difā' : among the İbādīyya, an İMÂM invested by the people living in a state of secrecy, *ahl al-kitmān*, to defend them in misfortune. III 658a

♦ imām-bārā (U) : lit. enclosure of the İMĀMS; a term used in Muslim India for the buildings where the şhi'is assemble during Muharram and recite elegies on the martyrdom of Hasan and Husayn. III 1163a

♦ imāma : the imamate, 'supreme leadership' of the Muslim community. III 1163b

♦ imāmān : in mysticism, assistants of the KUTB, the second category in the hierarchy of the saints. I 95a

♦ imāmzāda (P) : the designation for both the descendant of a şhi'i İMÂM and the shrine of such a person. III 1169b

imān (A) : in theology, faith (in God). III 1170b; IV 171b ff.

'imāret (T, < A 'imāra 'foundation') : soup kitchen, erected as a public convenience in Ottoman times. IV 1152a

imḍā (T), or *tewḳī-i kādī* : in Turkish diplomatic, the legal formula which was usually placed on the right side close to the first lines of the text of a copy stating (usually in Arabic) the conformity of the copy with the original. II 315b; and → PENÇE

imlāt → İDJĀZA

imsāk → İMSĀKIYYA

imsākīyya (A) : modern religious time tables distributed for the whole month of Ramadān. They indicate in addition to the times of prayer, the time of the early morning meal, *suhūr*, and the time before daybreak (called the *imsāk*) when the fast should begin. VII 30b

imtiyāzāt (A) : commercial privileges, (Ottoman) capitulations granted to non-Muslims living outside the DĀR AL-İSLĀM. III 1178b

imḡad (B) : hair, fur; ~ denotes a musical instrument once in use among the Touareg noblewomen, generally compared to a violin, but held by the player on her thighs as she sat low down, just above the ground, with her legs tucked back. III 1195b

in shā' allāh → İSTİṬNĀ'

'ina → BAY' AL-'İNĀ

ināk (T) : a title which existed in various Turkic and Mongol states, belonging to the close retinue of the ruler. S 419a

in'am (A) : lit. favour, beneficence; applied more specifically to donatives, largesse, given to troops. III 1200b; VIII 398b

In Persia, ~ was a present, usually of money, given from superiors to inferiors. III 347b

'inān (A) : in law, ~ is best rendered as a limited investment partnership in which relations between the partners are based on mutual agency alone and not mutual suretyship; one of the two classes of commercial partnership among the Hanafis, the other being MUFĀWADA. VII 310a

i'nāt → LUZŪM MĀ LĀ YALZAM

'ināya (A) : providence. III 1203a

In 'Abd al-Razzāk al-Kāshānī's mystical thought, ~ covers KADĀ' and KADAR both, just as they contain everything that is actual; it is the divine knowledge, embracing everything as it is, universally and absolutely. I 90a

In mysticism, ~ is used with the more precise meaning of divine 'benefaction' or of a 'gift granted' by God. III 1203a

indjū (T) : the term applied to royal estates under the Mongols. III 1208a; land primarily, though not exclusively, granted to the ruler's family and supporters. Gradually the concept of ~ land became assimilated to existing concepts of crown lands and came to signify land over which the ruler had full rights of

disposal and which he granted on a hereditary title to his family and others. Whether the grantees then had full rights of disposal themselves is not clear. IV 975b

infisâkh → FASKH

inhirâf → SAMT

inhişâr (T, < A), and *haşîr* : monopolies and restrictive practices of Ottoman guilds, the full term being *inhişâr-ı bey'i ve şirâ*. These monopolies included restrictions concerning the number or kind of people allowed to perform a trade or profession, as well as limitations imposed on production or on commerce. S 421a

inkâr (A) : in law, denial, as when a person who is summoned by law to acknowledge a debt denies that he owes it. The transaction which puts an end to the legal conflict is called *şulh 'alâ inkâr*. III 1236b

inşâf (A) : equity.

In poetry, a genre, or at least a theme, also called *aşîâr al-naşaf* or *aşîâr munşifa*, indicating verses in which the poets praise the fervour and the valour in war of the rival clan and acknowledge that victory has been hard-won. III 1236b

In ethics, ~ came to mean impartiality, objectivity, integrity, in short a complete ethical code for the activity of the man of learning; also, a method of argument in which, instead of immediately asserting the inferiority or error of that which is being attacked in comparison with that being defended, both are placed on a fictitious equal footing although it is granted that one or the other is inferior or wrong. III 1237a

insân (A) : man. III 1237a

♦ *al-insân al-kâmil* : in mysticism, the concept of the Perfect Man. I 117b; III 1239a

inshâ' (A) : the composition of letters, documents or state papers; later, a form of literature in which were included style-books for chancery scribes, copy-books and letter manuals. II 306b; III 1241b; VIII 749b; and → MUNSHI

insi (A) : the part of the point of the nib of a reed-pen to the left of the incision, called thus, 'human', because it is turned towards the writer. IV 471a

intaḍat (al-sinn) → İTHTHAGHARA

intihâ' → İBTİDÂ'

intihâr (A) : suicide. In tradition literature, ~ is used to designate suicide by piercing or cutting one's throat. III 1246b

inzâl → ENZEL

'ir → KÂRWÂN

î'râb (A) : a technical term in grammar, sometimes translated as inflexion; however, there is no adequate term directly to translate ~. By ~ Arab grammarians denoted the use of the three short vowels at the end of the singular noun. I 569b; III 1248b

irâde (T) : lit. will; a term adopted in Ottoman official usage from 1832 to designate decrees and orders issued in the name of the sultan. Later, under the constitution, the sultan's function was limited to giving his assent to the decisions of the government and ~ remained in use for this assent. III 1250a

'irâfa (A) : in divination, the knowledge of things unseen or of things to come, on the basis of things visible or present. IV 421b

'irâkiyya (A), or 'irâkya : a kind of reed-pipe which may have been the forerunner of the European rackets. It has a cylindrical pipe and is played with a double reed. VII 208a

iram (A) : in geography, a pile of stones erected as a way-mark. III 1270a

'ird (A, pl. *a'râd*) : a term corresponding approximately to the idea of honour, but somewhat ambiguous and imprecise; a strong army; a valley covered with palm trees. At the present day, ~ has become restricted to the woman and her virtue. IV 78a ff.; VI 475a

In tradition literature and poetry, ~ also has the meaning of the body of animals, or even of men; the parts of the body which sweat; the smell of a man or a woman. IV 77a

irdabb (A) : a measure of capacity for grain. Originally a Persian measure, the ~ was used in Egypt for a long time under the Ptolemies and the Byzantines, and is still in use today. The actual weight of the ~ varied depending on time and place. VI 119a

irdâf (A) : in rhetoric, a term denoting implication, e.g. *tawil al-nidjâd* 'with long crossbelt', meaning 'tall in stature', because the one cannot go without the other. V 117a

'irk (A, pl. *'urûk*) : vein; root; race, stock. IV 78b

In tradition literature, ~ is found with the indiscriminate sense of artery and vein, blood; certain anomalies of birth. IV 78b

In geography, ~ is used to describe the form masses of sand can take in Saudi Arabia. I 537a; in sub-Saharan Africa, ~ (Eng *erg*) designates great stretches of dunes, clothed with a herbaceous vegetation which stabilises the sands. VIII 837a

♦ 'irk ('urûk) al-lu'lu' : 'the veins of the pearl', designation for the mother-of-pearl. VIII 707a

irsâl → KABD

♦ *irsâliyye* (T), or *mâl-i irsâliyye* : an Ottoman financial term applied to the annual 'remittances' of cash and kind sent to the personal treasury of the sultan in Istanbul by the holders of the non-feudal SANDJAKS as well as by the governors of the non-feudal Arab provinces. The latter consisted of the balance left in each provincial treasury after the provincial expenditures and governor's salary were paid. IV 79b

irtidâd → MURTADD

irtidjâ' → RADJ'İYYA

**irtidjāl** (A) : in pre- and early Islam, the improvising, extemporising of a poem or a speech. A synonym is *badiha*, with the slight difference being that in the case of *badiha*, the poet allows himself a few moments of thought. IV 80b

**iryāla** → **RIYĀLA**

**ʿisāba** (A) : a headband worn by women in the Arab East. V 741a

**ʿisāwiyya** (A) : in Morocco, a simple, wide tunic consisting of a hole in the centre for the head and one at each side for the arms, made of striped wool and worn by men; also, a very ample blouse of strong cotton worn over other clothing. V 746a

**işbaʿ** (A), or *aşbaʿ* : finger.

As a measurement of length, ~ is the breadth of the middle joint of the middle finger, conventionally 1/24 of the cubit, **ḍḥirāʾ**. IV 96b; a fingerbreadth and subdivision of the **ḳaḇḍa**, which is made up of four ~. II 232a

In Arab navigational texts, ~ is the unit of measurement of star altitude. It was considered to be the angle subtended by the width of a finger held at arm's length against the horizon. IV 96b

In astronomy, ~ or *işbaʿ al-kusuf* refers to the twelve equal parts, called fingers, which divided the diameter of the sun or of the moon in order to obtain a standard for measuring the amount of an eclipse. In the West one spoke of 'digits'. V 537a

In music, ~ denotes the tonal mode; the rhythmic mode is called *darb*. II 1074a

**işbahbadh** → **ISPAHBADH**

**işbahsalār** → **ISPAHSĀLĀR**

**isbitāriyya** → **DĀWIYYA**

**işfahsalār** → **ISPAHSĀLĀR**

**isfirni** (A, < Gk *Sphyræna*), or *safarna*, *safarnāya* : in zoology, the spet or barracuda. VIII 1021a

**ʿishā** (A) : evening or beginning of the night; a variant name given to the *ṣalāt al-maghrib*. VII 26b

♦ *ṣalāt al-ʿishā* : the evening prayer which is to be performed, according to the law books, from the last term mentioned for the *ṣalāt al-maghrib* (→ **MAGHRIB**) till when a third, or half of the night has passed, or till daybreak. VII 27b; VIII 928b

**ishān** (P) : in mysticism, ~ was formerly used in Central Asia in the sense of **SHAYKH** or **MURSHID**, teacher or guide, in contrast to **MURID**, disciple or pupil.

Since the very existence of *ishāns* was strongly disapproved of by the Soviet and Chinese authorities, the term is now obsolescent, if not obsolete. IV 113a

**işbʿār** (A) : in pre-Islamic times, the custom of making an incision in the side of the hump of the camel marked for the sacrifice during the pilgrimage and letting blood flow from it. III 32b

**ishāra** (A) : gesture, sign, indication.

In rhetoric, ~ acquired the technical meaning of allusion. IV 113b

In mysticism, ~ is the esoteric language of the inexpressible mystical experience. IV 114b; symbolic expression. VIII 139b; a silent gesture or sign (syn. *imāʾ*, *ramz*). VIII 428b

**ishbāʾ** (A) : in metrics, one of the six vowels of the rhyme, to wit, the vowel of the **DAKHIL**. IV 412a

In prosody, the lengthening of short syllables, and the shortening of long syllables, especially in end position. VII 811a

**ishdād** (A) : a woven, woollen belt, worn by both sexes in the Arab East. V 741a

**ishik-ākāsi** (P) : a Ṣafawid administrative term meaning 'usher'. The ~ was a minor court official who operated in two different branches of the administrative system, namely, the **DĪWĀN** and the **HĀRAM**. IV 118b

**ʿishk** (A) : love, passion; the irresistible desire to obtain possession of a loved object or being. III 103a; IV 118b

**ishkil** (A) : in botany, the sea onion, a plant whose leaves are wide and thick, bent back, covered with a sticky liquid and whose ends are thorny. VIII 687b

**ishtikāk** (A) : in grammar, translated approximately as etymology or derivation by means of analogy, **KIYĀS**. In its general sense, ~ signifies 'taking one word from another', under certain defined conditions. IV 122a

**ishtirākīyya** (A) : socialism. The word seems to have been first used in this sense in 19th-century Turkish, but fell into disuse, and was replaced by *sosyalist*. Adopted in Arabic, it soon gained universal currency in the Arab lands. IV 123b

**ishürüni** → **LĀSHÖN**

**iskemle** (T) : stool.

♦ *iskemle aghasi*, or *iskemledjiler bashi* (T) : in Ottoman court life, an officer chosen from among the oldest grooms, whose duty was to carry a stool plated with silver which the sultan used in mounting his horse, when he did not prefer the assistance of a mute who went on his hands and knees on the ground. VIII 530b

**işkumri** (A, < Gk *Scomber*) : in zoology, the mackerel. VIII 1021a

**islāh** (A) : reform, reformism.

In modern Arabic, ~ is used for 'reform' in the general sense; in contemporary Islamic literature it denotes more specifically orthodox reformism of the type that emerges in the doctrinal teachings of Muḥammad 'Abduh, in the writings of Rashid Ridā, and in the numerous Muslim authors who are influenced by these two and, like them, consider themselves disciples of the Salafiyya. IV 141a

**islām** (A) : submission, total surrender (to God). IV 171b

In European languages, it has become customary to speak of Islam to denote the whole body of Muslim peoples, countries, and states, in their socio-cultural or political as well as their religious sphere. Modern Arabic often uses *al-islām* in a similar sense. IV 173b

♦ islāmī → ASLAMİ; MUSLİM

ism (A, pl. *asmā'*); also 'alam, *ism* 'alam : name.

In Arabic-Islamic usage the full name of a person is usually made up of the following elements: the *kunya*, usually a name compound with *abū* 'father of', or *umm* 'mother of'; the ~; the *nasab*, or pedigree, a list of ancestors, each being introduced by the word *ibn* 'son of' (the second name of the series is preceded by *bint* 'daughter of', if the first name is that of a woman); and the *nisba*, an adjective ending in *i*, formed originally from the name of the individual's tribe or clan, then from his place of birth, origin or residence, sometimes from a school of law or sect, and occasionally from a trade or profession. A certain number of persons are also known by a nickname, *laqab*, or a pejorative sobriquet, *nabaz*, which when the name is stated in full, comes after the *nisba*. IV 179a

In grammar, ~ is the technical term used to signify the noun. IV 181b

♦ *ism* 'ayn : in grammar, the term used for a word denoting a concrete individual, as opposed to an *ism d̲j̲ins*, a generic word. I 785a

♦ *ism d̲j̲ins* → ISM 'AYN

♦ *al-asmā' al-ḥusnā* : lit. the most beautiful names, being the 99 names of God. I 714a

'isma (A) : in theology, a term meaning immunity from error and sin, attributed by sunnis to the prophets and by shī'is also to the IMĀMS. IV 182b; ~ denotes also infallibility, in sunnism in respect of the community and in shī'ism in respect of the imāms. IV 184a; VIII 95a

ismākiyya (A) : systematic ichthyology. VIII 1020b

isnād (A) : in the science of tradition, the chain of authorities (syn. *sanad*) going back to the source of the tradition, an essential part of the transmission of a tradition. III 24a; IV 207a; VIII 514b

In grammar, ~ denotes the relationship between the *musnad* 'that which is supported by (the subject)', and the *musnad ilayhi* 'that which supports (the subject)', the relationship of attribution or predication. VII 705a

In the science of diplomatic, ~ means the decisive words *an yu'ḥada ilayhi*, etc. in letters of appointment. II 302a

♦ isnād 'ālī : lit. a high isnād, when there are very few links between the transmitter and the Prophet, or between him and a certain authority. Such a tradition, the quality of which is known as '*uluww*', is considered a valuable type on the ground that the fewer the links, the fewer the possible chances of error. III 26a

♦ isnād nāzil : lit. a low isnād, when there are many links between the transmitter and the Prophet, or between him and a certain authority. The quality of such traditions is called *nuzūl*. III 26a

ispahbadh (P, A *iṣbahsalar*, *isfahsalar*) : army chief; the Islamic form of a military title used in the pre-Islamic Persian empires and surviving in the Caspian provinces of Persia down to the Mongol invasions. IV 207a

ispahsālār (P, A *iṣbahsalar*, *isfahsalar*), and *isfahsālār* : army commander; the title given to commanders-in-chief and general officers in the armies of many states of the central and eastern mediaeval Islamic world. II 210b; IV 208a; VIII 769b; VIII 924a

ispendje (T, < SI *yupanitsa*), or *ispence* : the Ottoman name of a poll tax levied on adult non-Muslim subjects and amounting usually to 25 AKÇES a year. Originally, ~ was a feudal peasant household tax in the pre-Ottoman Balkans; it extended into eastern Anatolia from 1540 onwards. II 146b; IV 211a; VIII 487a

isrā' → Mİ'RĀDJ

işrāfa → İKLĀBA

isra'iliyyāt (A) : a term covering three kinds of narratives: those regarded as historical, which served to complement the often summary information provided by the Qur'ān in respect of the personages in the Bible, particularly the prophets; edifying narratives placed within the chronological (but entirely undefined) framework of 'the period of the (ancient) Israelites'; and fables belonging to folklore, allegedly (but sometimes actually) borrowed from Jewish sources. IV 211b

istār (A) : a weight in the apothecary's or troy system, taken over from the Greeks and usually estimated according to two different scales. On the one hand are the equations: 1 *istār* = 6 DIRHAM and 2 *dānaq* = 4 MITHKĀL (an apothecary's stater); on the other, 1 *istār* = 6 1/2 dirham = 4 1/2 mithkāl (commercial ~ in the east). IV 248b

isti'āra (A, T *iğretileme*) : in rhetoric, the term commonly used in the sense of metaphor. In the early period, ~ is used occasionally in the sense of 'borrowing of a theme by one author from another'. IV 248b; in Turkish literature, ~ is a class of trope in which the comparative elements of the relationship between objects are stressed in various degrees. V 1028a

♦ isti'āra-i makniyya (T *kapalı iğretileme*) : in Turkish literature, an implicit metaphor, in which the comparison is achieved by reference to an attribute of an object without mentioning the object itself, 'a cool stream sang lullabies'. V 1028a

♦ isti'āra-i muşarraha (T *açık iğretileme*) : in Turkish literature, an explicit metaphor, in which the comparison is achieved by direct reference to an object, 'our lions are off to the battlefield'. V 1028a

istibdā' (A) : a form of intercourse forbidden by the Prophet, consisting of a man who, fearing that he himself could not sire a robust offspring, placing his wife in the hands of a better progenitor. S 133a

istibdād (A) : absolutism. I 64a

istibdāl (A) : in law, dation in payment. S 207b

istibrā' (A) : confirmation of emptiness.

In law, ~ is a) the temporary abstention from sexual relations with an unmarried female slave, in order to verify that she is not pregnant, on the occasion of her

transfer to a new master or a change in her circumstances; and b) an action of the left hand designed to empty completely the urethra, before the cleaning of the orifices which must follow satisfaction of the natural needs. I 1027a; IV 252b

**istidlāl** (A): in logic, proof by circumstantial evidence. VII 1051a; reasoning. I 1326b; argumentation. VIII 894a

**istiḥḥām** (A): in grammar, interrogation, indicated simply by the intonation of the sentence or by two interrogative particles. IV 255a

**istighlāl** → **GHĀRŪQA**

**istiḥdār** (A): the invocation of **DJINNS** and angels and making them perceptible to the senses; spiritism. IV 264b

**istiḥṣān** (A): arbitrary personal opinion. I 730a; a method of finding the law which for any reason is contradictory to the usual **ḫIVĀS**, reasoning by analogy. III 1237a; IV 255b

**istikbāl** (A): in astronomy, the opposition of sun and moon, that is, the situation wherein their elongation from each other amounts to 180 degrees. IV 259a

In astrology, ~ is sometimes employed to refer to the diametric aspect of the planets, although in general **MUKĀBALA** is preferred. IV 259a

**istikḥāra** (A): the concept which consists of entrusting God with the choice between two or more possible options, either through piety and submission to His will, or else through inability to decide oneself, on account of not knowing which choice is the most advantageous one. The divine voice expresses itself either by means of a dream or by rhapsodomancy, **KURĀ**. IV 259b

In literary texts, ~ is merely a pious formula for a request to God for aid and advice, with no ritual character. IV 260a

**istikhrāj** (A): in classical Muslim administration, the amount actually received, as opposed to the estimate, **AṢL**. II 78b; extracting money by force or violence. VII 724a

**istiklāl** (A): separate, detached, unrestricted, not shared, or sometimes even arbitrary.

In Ottoman official usage, ~ acquired the meaning of unlimited powers, e.g. in the terms of appointment of a provincial governor or military commander. In both Turkish and Arabic in the late 18th and early 19th centuries, ~ is commonly used in the sense of the independence of the holder of power from the restraints by either subjects or suzerain. IV 260b

During the same period, under the influence of European political thought and practice, ~ began to acquire the modern meaning of political sovereignty for a country or nation and, in Arabic, became primarily associated with the national independence movements among the Arabs. IV 260b

**istikrār** (A): in classical Muslim administration, an inventory of the army supplies remaining in hand after issues and payments have been made. II 79a

**istikṣām** (A): in divination, belomancy, consultation of the throw of darts, three

types of which were practised by the ancient Arabs. IV 263b

**istīl** (A): in mediaeval 'Irāq, a vagabond who pretends to be blind for begging purposes. VII 494a

**istīlāh** (A, pl. **istīlāhāt**): in the works of early grammarians, in the discussion on language, ~ was used in the sense of a social institution tacitly accepted by its users; when opposed to **aṣl al-luḡha** 'language', ~ denoted metalanguage. V 805b; Arabic words or calques from the Greek which have assumed a technical meaning. II 765b

**istimṭār** → **ISTISKĀ'**

**isti'nāf** (A): lit. recommencement, renewal; an appeal, in modern Arabic.

In classical law, ~ is used with its sense of recommencement with regard to the 'IBĀDĀT, the religious duties, especially prayer, i.e. when the entire prayer, which has been interrupted by the occurrence of a ritual impurity, has to be begun again. In Māliki law, ~ is called **ibtidā'**. IV 264a

**istindjā'** (A): the purification incumbent upon the Muslim after the fulfilment of his natural needs. IV 264b

**istinshāḥ** (A): the inhaling of water through the nostrils at the time of the ablutions, **WUḌŪ'** and **GHUSL**. IV 264b

**istinzāl** (A): in divination, hydromancy. IV 264b

**istī'rāḍ** (A): the mustering, passing in review and inspecting of troops, also known as '**ard**', the official charged with this duty being known as the '**arṭip**'. IV 265a

Among the **Khāridjites**, ~ is a technical term meaning the interrogation to which the enemies of these sectarians were subjected on falling into their hands; used, in a general sense, of religious murder, the putting to death of Muslims and pagans who objected to their still rudimentary doctrine. IV 269a

**istishāb** (A): in law, the principle by which a given judicial situation that had existed previously was held to continue to exist as long as it could not be proved that it had ceased to exist or had been modified. I 276a; IV 269b

**istikā'** (A), or **istimṭār**: a supplication for rain during periods of great droughts, a rogatory rite still practised at the present day (notably in Jordan and Morocco) and dating back to the earliest Arab times. I 109a; IV 269b; VIII 931a

**istīlāh** (A): like **ISTIHṢĀN**, a method by which the otherwise usual method of deduction, analogy, is to be excluded in the preparation of legal decisions. IV 256b

**istiṭā'a** (A): in theology and scholastic theology, the term for the 'capacity' to act created by God in the human subject. I 413b; III 1063a; IV 271a

**istithnā'** (A): in a religious context, ~ refers to the saying of the formula 'if God wills', in **shā' Allāh**. III 1196a; VII 607a

In grammar, ~ signifies 'exception', i.e. that one or more beings are excepted from the functions exercised in a complete sentence, as in 'everyone came except Zayd'. IV 272b

**istiwā'** (*khaff al-*) (A) : the line of equality, of equilibrium, that is to say, the equator, which divides the earth into two hemispheres, the northern and the southern, and joins together all those points of the globe where day and night are equal. IV 273a

**itā'** (A) : in prosody, a defect of the rhyme occurring when the same word in the same meaning is repeated in the rhymes of lines belonging to the same poem. It is permissible under certain circumstances. IV 413a

**itār** (A) : in archery, the act of stringing or bracing the bow. IV 800a

**itāwa** (A, < *atā*) : lit. gift; a general term met with, especially in pre- and proto-Islamic times, meaning a vague tribute or lump payment made, for example, to or by a tribe or other group; later, the word describes, sometimes in a denigrating way, a tip or bribe. IV 276a

**itb** (A) : a loose gown worn by women in the Arabian peninsula. V 741a

**itbā'** (A) : a particular form of paronomasia, constituted by the repetition of a qualifying term to which there is added a metaplasm, i.e. the deliberate alternation of a radical consonant, usually the first, but never the third, e.g. *hasan basan* 'wonderfully attractive'. The first element is called *matbū'* or *mubā'*, and the second *tābi'*. VII 823a

**itbāk** (A) : in grammar, velarisation; the *hurūf al-mutbāka* are 'the emphatic consonants', that is, *sād, zā, tā* and *dād*. III 598b

**itbāt** (A) : to witness, to show, to point to, to demonstrate, to prove, to establish, to verify and to establish the truth, to establish (the existence of something); in mysticism, ~ is the opposite of *mahw*, the effacement of the 'qualities of habit', and denotes the fact of performing one's religious obligations. IV 277a

**itbm** → DHANB

**itthagbara** (A) : a verb which means '[a boy] bred his central milk teeth or front teeth, or he bred his teeth after the former ones had fallen out' (Lane). Several terms refer to different stages of this process: *shakka, tala'a, nadjama, nasa'a, intadat (al-sinn), adrama (al-sabiyy), ahfara, abda'a*. VIII 822a

**i'tibār** (A) : in the science of tradition, the consideration of whether a transmitter who is alone in transmitting a tradition is well known, or whether, if the tradition is solitary by one authority, someone in the chain has another authority, or whether another Companion transmits it. III 26b

**i'tikād** (A) : the act of adhering firmly to something, hence a firmly established act of faith. In its technical sense, the term denotes firm adherence to the Word of God. It may be translated in European languages by the words 'croyance', 'belief', 'Glauben', with the proviso that this 'belief' is not a simple opinion or thought, but is the result of deep conviction. IV 279a

**i'tikāf** (A) : a period of retreat in a mosque, a particularly commended pious practice which can be undertaken at any time. IV 280a

**i'timād** (A) : in archery, the holding firmly in the left hand the grip or handle of the bow while the right-hand fingers make a good locking of the string, the two

hands exerting equal force. IV 800b

♦ **i'timād al-dawla** (A) : lit. trusty support of the state, a title of Persian viziers during the Safawid period and subsequently. IV 281b

**'itk** (A) : emancipation (of slave). The freedman is called '*atik* or *mu'tak*'. I 29b ff.

♦ **'itknāme** (T), '*itknāme*, '*itknāme* : an Ottoman term for a certificate of manumission, given to a liberated slave. IV 282b

**itlākāt** (A) : in the science of diplomatic, the name given to documents reaffirming decisions of former rulers; sometimes, however, they were simply called *TAWKĪ'*. II 303b; II 306b

**itlākiyya** (A) : one of two main headings in the monthly and yearly accounting registers of the Ilkhānids, under which fell payments by provincial tax-farmers made to members of the court, palace servants, and the military. III 284a; and → *MUKARRARIYYA*

**'itra** → *AHL AL-BAYT*

**itibā'** (A) : 'active fidelity' to the traditions of both the Prophet and the SALAF, a term preferred by reformists to *taklīd*, which denoted the servile dependence on traditional doctrinal authorities that they rejected. IV 152a

**ittiḥād** (A) : unity, association, joining together.

In theology, the Christian incarnation of the Word in the person of Jesus, which concept is rejected by Muslims as being contradictory. IV 283a

In mysticism, the mystic union of the soul with God. IV 283a

**ittiṣāl** (A), or *wiṣāl* : in mysticism, a union of man and God which excludes the idea of an identity of the soul and God. IV 283a

**'iwaḍ** (A) : exchange value, compensation, that which is given in exchange for something.

In law, ~ is used in a very broad sense to denote the counterpart of the obligation of each of the contracting parties in onerous contracts which are called 'commutative', that is, contracts which necessarily give rise to obligations incumbent on both parties. Thus in a sale, the price and the thing sold are each the ~ of the other. IV 286a

In unilateral contracts, ~ (*badal* and *thawāb* are also used) is employed in a more restricted sense: it is applied to the compensation offered by one of the two parties who is not absolutely obliged to give any. IV 286a

**iwān** (P, T *eyvān*) : in architecture, a chamber or a hall which is open to the outside at one end, either directly or through a portico; an estrade or a raised part of a floor; a palace or at least some sort of very formal and official building; any one of the halls in a religious building, MADRASA or mosque, which opens onto a courtyard. Art historians and archaeologists have given ~ a technically precise meaning, that of a single large vaulted hall walled on three sides and opening directly to the outside on the fourth. IV 287a; a room enclosed by three walls, opening out in the whole width of the fourth side, like an enormous gaping flat-based ledge, and generally roofed by a cradle vault (semi-cylindrical). Al-

though not without similarity to the Greek *prostas*, the ~ does seem to be a genuinely Iranian creation. It became a characteristic theme of Sāsānid architecture. II 114a; and → IḤWĀN

**īyāfa** (A): animal omens (zoomancy) and, in the strict sense, ornithomancy, that is to say, the art of divining omens in the names of birds, their cries, their flight and their posture. IV 290b

iyāla → EYĀLET

**izār** (A), *azr*, *mi'zar*, *izār*: a large sheet-like wrap worn both as a mantle and as a long loin cloth or waist cloth by pre-Islamic Arabs. III 1053a; V 732b; a large, enveloping body wrap for women in the Arab East or for both sexes in North Africa. V 741a; V 746a; a fringed shawl worn by Jewish women in Morocco. V 746a; and → RIDĀ'

īzlim → NIL

## J

jawi → PEGON

## K

**kā'a** (A): in modern dwellings in Egypt, the principal room in the ḤARĪM, with a central space and lateral extensions. The walls surrounding the central space rise to the level of the terraces and carry a lantern which lights the interior. II 114b; an elongated hall with two axial IḤWĀNS and a sunken central area, usually square, known as the *durkā'a*. IV 428b; VIII 545b

♦ **kā'a mu'allaka**: in architecture, a raised hall, a living unit located on the second floor. VIII 545b

ka'an → KHĀKĀN

**ka'b** (A): in mathematics, ~, or *mukā'ab*, denotes the third power of the unknown quantity. II 362a; the cube root. III 1139b

♦ **ka'b ka'b**: in mathematics, the term for the sixth power. III 1140b

**ka'ba** (A): the most famous sanctuary of Islam, called the temple or house of God, and situated in the centre of the great mosque in Mecca. The name ~ is connected with the cube-like appearance of the building. In former times the word also used to designate other similarly shaped sanctuaries. IV 317a

ka'ba zurna → ZURNA

kabā → KABĀ'

**kabā'** (A, < Sp *capo* or *capa*), or *kabā*: a cloak or cape worn by soldiers. III 100a; V 739b; V 743b; a luxurious, sleeved robe, slit in front, with buttons, made of fabrics such as brocade. V 733b; V 748a ff.

**kabā'ir** (A, s. *kabīra*): the 'grave sins', mentioned in the Qur'ān, the exact definition of which remained variable. The ~ are distinguished from the *ṣaghā'ir* 'lesser sins'. IV 1107b

**kabāla** (A): in law, a guarantee, used mainly in connection with fiscal practice. It concerns the levying of the land-tax, KHARĀDJ, and that of special taxes, *mukās* (→ MAKŠ). Local communities were held jointly responsible by the Treasury for the payment at the required time of the full amount of land-tax demanded. When individuals had difficulty in finding the necessary ready money immediately, an application was made to a notable to advance the sum required. The matter having generally been agreed in advance, this notable acted as a guarantor for the debt of the locality in question. This procedure constitutes the contract of ~, the offer being called *takbil* and the person named *mutakabbil*. I 1144a; IV 323a

Alongside its use with regard to taxation on land, ~, as well as ḌAMĀN in this context, occurs in a more permanent sense to signify the farming of special revenues, generally of *mukās* (→ MAKŠ), especially in towns, such as the sale of salt or the management of baths or even of a local customs office. IV 324a

**kabāth** (A): the ripe fruit of the thorn tree *arāk* (*Capparis sedata*). II 1058b

kabd → KABID

**kabḍ** (A): lit. seizure, grasping, contraction, abstention, etc., and used in the special vocabulary of various disciplines.

In law, ~ signifies taking possession of, handing over. In Maliki law *hiyāza* is more frequently used. *Tasallum* is also employed to mean the act of handing over. Taking possession is accomplished by the material transfer of the thing when movable goods are involved; by occupation when it is a question of real estate, but also symbolically by the handing over of the keys or title deeds of the property. III 350a; IV 325b

In mysticism, ~ is a technical term used to denote a spiritual state of 'contraction' as opposed to 'expansion', BAST. I 1088b; IV 326a

In prosody, ~ is the suppression of the fifth quiescent letter in the feet *fa'ūlun* and *mafā'ilun* which occurs in the metres *ṭawil*, *hazaj*, *mudārī* and *mutakārib*, so that these feet are reduced to *fa'ūlu* and *mafā'ilu* respectively. A foot suffering this alteration is called *makbūd*. I 672a; IV 326b

In the Islamic ritual prayer, ~ is the position assumed after the saying of the words '*allāhu akbar*'. The hands are placed on the base of the chest, the right hand over the left. The Imāms and the Malikis let the arms fall at this point: the position of *sadl* or *irsāl*. VIII 929a

♦ **kabḍ amāna**: in law, the term used for when the trustee, in regard to contracts

which involve the temporary transfer of something from one contracting party to the other, is only held responsible if he has been at fault or in transgression, TAADDI, of the rules of the contract or of the customary dealings in such matters. IV 326a

♦ *kabḍ damān*: in law, the term used for when the trustee, in regard to contracts which involve the temporary transfer of something from one contracting party to the other, is held responsible for any loss arising in respect of the object, even through chance or circumstances over which he has no control. IV 326a

*kaḍba* (A): a measure of length, equalling a handsbreadth, or one-sixth, of the cubit, DHIRĀ'. The ~, in turn, consisted of four IṢBĀ'S. II 232a; VII 137b

In treatises on archery, ~ means grasp, sc. the position of the left hand (for a right-handed person) on the grip or handle of the bow. In order to distinguish this technique from that of the 'AKD, the authors sometimes call this more precisely *al-kaḍba bi 'l-shamāl*. IV 800b

*kabid* (A, according to lexicographers the only correct form), or *kabd*, *kibd*: liver. Through contiguity of meaning, ~ is also used to designate the parts of the body in the vicinity of the liver. Thus, for instance, in classical Arabic ~ can denote the surfaces of the body more or less close to the liver as well as the chest and even the belly. In the same way ~ is also frequently used to cover the middle, centre, interior (we would say heart) of something. IV 327a

*kābila* (A): the part known as the 'receiver' of the distilling apparatus used in alchemy. I 486a

*kaḍila* (A): a large agnatic group, the members of which claim to be descended from one common ancestor; this word is generally understood in the sense of tribe. IV 334a

*kabir* → ṢAGHĪR

*kaḍr* (A): tomb; ~ was first applied to the pit used as a burial place for a corpse (as was the term *darih*), giving rise to its habitual use in the text of numerous epitaphs containing the expression *hādihā kabru...* 'this is the grave of...'. Originally distinguished from the term *ṣandūk* 'cenotaph', ~ had the more general meaning of the tumulus or construction covering the grave to bring it to notice, a custom current in Islamic countries from early times. IV 352a

*kaḍḥ* → ḤAMAL

*kaḍūl* → BAY'

*kaḍkun* → YAWA

*kaḍā'* (A, T *kaḍā'*): originally meaning 'decision', ~ has in the Qur'an different meanings according to the different contexts, e.g., doomsday, jurisdiction, revelation of the truth, and predestination, determination, decree. IV 364b

In theology, ~ means God's eternal decision or decree concerning all beings, that must be fulfilled in all circumstances, and the execution and declaration of a decree at the appointed time; sudden death. IV 364b

In a religious context, ~ is the technical term for the neglected performance of

religious duties, e.g. repeating prayers to make up for having omitted them at the appointed time, as opposed to *ADĀ'*. I 169b; IV 365a

In law, ~ stands for both the office and the sentence of a *kāḍī* 'judge'; ~ is also found in legal terminology with the meaning 'payment of a debt. IV 364b ff.

In 'Abd al-Razzāk al-Kāshānī's mystical thought, ~ means the existence of the universal types of all things in the world of the Universal Reason. I 89b

In the Ottoman empire, *kaḍā'* meant not only the judgement of the *kāḍī* but also the district which his administrative authority covered. The term ~, denoting an administrative district, has remained in use in the Turkish republic. IV 365a

♦ *al-kaḍā' wa 'l-kaḍar*: when combined into one expression, these two words have the overall meaning of the Decree of God, both the eternal Decree (the most frequent meaning of *KAḌĀ'*) and the Decree given existence in time (the most frequent sense of *KAḌAR*). Other translations are possible, for example, *kaḍā'*, predetermination; *kaḍar*, decree or fate, destiny, in the sense of determined or fixed. It is also possible to use *kaḍā'* alone for decree in its broadest sense and define *kaḍar* more precisely as existential determination. The expression combining them is in general use and has become a kind of technical term of scholastic theology. I 413a; II 618a; IV 365a

In Persian literature, *kaḍā' u kaḍar* is a genre of poetry devoted to stories about the working of fate, fashionable in the 10th-11th/16th-17th centuries. VI 834b; VIII 776a

*kaḍā' u kaḍar* → AL-KAḌĀ' WA 'L-KAḌAR

*kaḍam* → AṬḤAR

*kaḍar* (A): measure, evaluation, fixed limit

In its technical sense, ~ designates determination, the divine decree in so far as it sets the fixed limits for each thing, or the measure of its being. III 1142b; IV 365b; and → AL-KAḌĀ' WA 'L-KAḌAR

In 'Abd al-Razzāk al-Kāshānī's mystical thought, ~ is the arrival in the world of the Universal Soul of the types of existing things; after being individualised in order to be adapted to matter, these are joined to their causes, produced by them, and appear at their fixed times. I 89b

*kaḍāsa* (A): holiness; beings that are pure, wholly unsullied or in touch with the divine. IV 372a

*kaḍba* (A): a quiver made from the *nab'* wood (*Grewia tenax*). IV 800a

*kaḍḥ* (A): in medicine, the operation for cataract. II 481b

*kaḍḥḥāb* → ṢALĪḤ

*kaḍḥḥāf* (A): oarsman, part of the crew of the warships in the Muslim navy. S 120a

*kaḍḥf* (A): in law, a slanderous accusation of fornication, *ZINĀ'*, or of illegitimate descent; in the latter case, it amounts to accusing the mother of fornication. I 29b; IV 373a

*kāḍī* (A): judge; a representative of authority, invested with the power of jurisdic-

tion. In theory, the head of the community, the caliph, is the holder of all powers; like all other state officials, the ~ is therefore a direct or indirect delegate, *NA'IB*, the delegate retaining the power to do justice in person. The objective being the application of the law, which is essentially religious, the function of the judge is a religious one. In theory, his competence embraces both civil and penal cases, and includes the administration of mosques and pious endowments. His competence in penal matters, however, is restricted to the very few crimes envisaged by the law, their repression being currently undertaken by the police. II 890b; IV 373b

♦ *kādi 'askar* : judge of the army; an institution dating from the 2nd/8th century. Under Saladin, this institution was called *kādi leshker*. The position began to lose its importance after the middle of the 10th/16th century, when power passed into the hands of the grand MUFTI of Istanbul. It was finally abolished under the Turkish republic. IV 375a

♦ *kādi 'l-djāmā'a* : KĀDĪ of the community of Muslims; a title which 'Abd al-Rahmān gave, between 138/755 and 141/758, to the *kādi* of the Spanish territory already conquered, until then known as *kādi 'l-djund* 'kādī of the military district'. Later, ~ became an institution similar to that of the KĀDĪ 'L-KUDĀT. IV 374b; VI 2a

♦ *kādi 'l-djund* → KĀDĪ 'L-DJĀMĀʾA

♦ *kādi 'l-kudāt* : 'the judge of judges'; the highest position in the system of judicial organization of the Islamic state, which, when combined with the institution of the *wizāra* (→ WAZĪR), was the highest step under the authority of the caliph. The institution of ~ was an adaptation of the Persian *mōbedān-mōbed*. I 164b; IV 374a; VI 2a

♦ *kādi leshker* → KĀDĪ 'ASKAR

**kādiḥ** (A) : rod (syn. *ʿasā*), one of the insignia of the sovereignty of the caliph. IV 377b

In archery, ~ signifies a bow made of a stave all of a piece and unspliced, sc. a self-bow. IV 798a

In music, a wand which supplied rhythm. II 1073b; a percussion stick. VIII 852b

**kādīd** (A) : in pre-Islamic Arabia, meat cut into thin strips and left to dry in the sun. II 1059a

*kādin* → KHĀṢṢEKI

*kādirgha* → BASHTARDA

*kādikhudā* → KETKHUDĀ

*kādriya* (A) : cedar-oil, extracted from cedarwood. IV 772b

**kafāʾa** (A) : equality, parity and aptitude.

In law, ~ denotes the equivalence of social status, fortune and profession (those followed by the husband and by the father-in-law), as well as parity of birth, which should exist between husband and wife, in default of which the marriage

is considered ill-matched and, in consequence, liable to break up. IV 404a; IV 1116b; and → KUFU

**kafāla** (A) : in law, an institution corresponding to some extent to the surety-bond, with the difference that the jurists distinguished two types of surety-bond: that for which the surety, *kafil*, is binding to secure only the appearance in court of the debtor, *asil* or *makful*; known as the *kafāla bi 'l-nafs*, it is an institution peculiar to Islamic law. And, secondly, the *kafāla bi 'l-māl*, by means of which the surety stands as a pledge to the creditor, *makful lahu*, that the obligation of the principal debtor will be fulfilled. IV 404b

**kafesi** (T) : a dome-shaped KAVUḤ 'cap', worn with a long turban forming folds fastened towards the base with a fine thread or pin. It was worn in Ottoman Turkey from the 17th century by the functionaries of the Defter (→ DAFTAR). V 751b

**kaff** ('ilm al-) (A) : a divinatory process which belongs to the realm of physiognomy, ~ designates more specifically chiromancy or the art of deducing the character of a person according to the shape and appearance of the hands. But the use of the term has become general. It also covers both chiromancy (the study of the lines of the hand), dactylomancy (prognostications drawn from the observation of the finger joints), and onychomancy (divination from the finger nails). IV 405b

In prosody, ~ is a deviation in the metre because of the suppression of the 7th consonant, e.g. the *nūn* of *fā'ilātu[n]*. I 672a

**kaffāra** (A) : Qur'ānic term for an expiatory and propitiatory act which grants remission for faults of some gravity. IV 406b

**kāfi** (Pu) : a genre of Muslim Punjabi literature, comprising a lyric consisting of rhymed couplets or short stanzas having a refrain repeated after each verse, and normally following the usual Indian poetic convention whereby the poet assumes a female persona, typically that of a young girl yearning to be united with her husband/love, allegorically to be understood as an expression of the soul's yearning for God. VIII 256a

*kafil* → KAFĀLA

*kāfila* → KĀRWĀN

**kāfir** (A) : originally, 'obliterating, covering', then, 'concealing benefits received', i.e. ungrateful, which meaning is found even in the old Arab poetry and in the Qur'ān; the development of meaning to 'infidel, unbeliever' probably took place under the influence of Syriac and Aramaic. IV 407b

♦ **kāfir kūb** (A, < *kāfir* + P *kūbidan*) : lit. heathen-basher, i.e. a club; the term is testified, only in the plural *kāfir kūbāt*, in 'Irāk from the end of the 2nd/8th century, although al-Tabari cites it when describing the incidents arising in 66/685 during the revolt of al-Mukhtār. It seems to be a term born of a particular period and in a relatively circumscribed area which swiftly became obsolete. IV 44b; IV 411a

**kāfiya** (A, pl. *kawāfin*) : in prosody, rhyme. Originally, the word meant 'lampoon', then 'line of poetry', 'poem'. These earlier senses survived in Islamic times after the word had also come to be used in the technical sense of 'rhyme'. The native lexicographers believe that 'rhyme' is the original and that 'line of poetry', 'poem' are secondary. IV 411b; and → *SAḌJ'*

♦ *kāfiya muḥayyada* : fettered *kāfiya*, a rhyme in which the rhyme consonant is not followed by a letter of prolongation. IV 412a

♦ *kāfiya mutlaḥa* : loose *kāfiya*, a rhyme in which the rhyme consonant is followed by a letter of prolongation or by a short vowel and a vowelised or quiescent *hā'*. IV 412a

**kāfiyya** (A), or *kūfiyya* : a head scarf worn by both sexes in the Arab East. V 741a  
**kafiz** (A) : a measure of capacity used in 'Irāk and caliphal Persia for weighing small quantities of grain. Its actual weight varied. VI 119b, VI 120a

**kafla** → *AKD*

**kaftān** → *KĤAFTĀN*

**kāfur** (A, < H *karpūra*, *kappūra*, Mal *kapur*) or *kāfur*, *ka(f)ūr* : camphor, the white, translucent substance which is distilled together with camphor oil from the wood of the camphor tree (*Cinnamomum camphora*) indigenous to east Asia (China, Formosa, Japan). IV 417b; VIII 1042b

The same word ~ (variants *kufurrā*, *kifirrā*, *djufurrā* etc.) also designates the integument of the palm leaf or of the grapevine. IV 418a

**kāghad** (A, < P), or *kāghid* : paper. After its introduction in Samarkand by Chinese prisoners in 134/751, various kinds of paper were then made and it must be supposed that paper achieved some importance as early as the second half of the 2nd/8th century. Names for the different kinds of paper are: *fir'awnī*, *sulaymānī*, *djāfari*, *tāhiri*, and *nūhi*. IV 419b

**kaghan** → *KĤĀKĀN*

**kāghān** (A) : in mediaeval 'Irāk, a boy who acts as a male prostitute. VII 494a

♦ *kāghānī* : in mediaeval 'Irāk, a vagrant who gives out that he is demoniacally possessed or an epileptic. VII 494a

**kāghid** → *KĀGHAD*

**kaḥba** (pl. *kihāb*) → *BAGHIY*

**kaḥd** → *HADHAF*

**kāhin** (A) : a term of controversial origin. It appears to have been used by the 'Western Semites' to designate the possessor of a single function with related prerogatives: the offering of sacrifices in the name of the group, the representing of this group before the deity, the interpretation of the will of the deity, and the anticipation and communication of his wishes. The Arab ~ combined the functions of sacrificer and guardian of the sanctuary, and those of the *mantis* and the *augur*; hence, it is possible to render ~ by 'priest', in the sense of agent of the official cult. But the predominance of nomadism, where it was usually the head of the family or tribe who offered sacrifices and in which frequent

migrations prevented the establishment of an official form of worship and fixed places of worship, weakened the first role of the ~ while favouring the development of the second, more in keeping with the expectations of most of his fellow-tribesmen. Thus it is virtually necessary to translate ~ as 'diviner' with the dual meaning of the Latin *divinus*, that is to say, 'one inspired' and 'prophet', without excluding his strictly priestly role in places where social conditions allowed it, such as at Mecca. IV 420b; and → *'ARRĀF*

**kāhiya** → *KETKHUDĀ*

**kahya** → *KETKHUDĀ*

**kā'id** (A, pl. *kuwwād*) : an imprecise term, but one always used to designate a military leader whose rank might vary from captain to general. II 507b; IV 456a

♦ *kā'id ra'sih* : 'governor of himself', a powerful *kā'id* who was removed from office and compelled to live at court, with the honour due to his rank. IV 456b

**kā'id** (A) : lit. sitter; in *shi'i* terminology, the 'sitting' members of the family of the Prophet, who refused to be drawn into ventures of armed revolt, in contrast to the *kā'im*. IV 456b

**kā'id** (A), and *kha'if* : a term applied to a wild animal or bird which approaches a traveller or hunter from the rear, one of the technical terms designating the directions of a bird's flight, or an animal's steps, which play an important part in the application of divination known as *FĀ'L*, *ṬĪRA* and *ZADJR*. I 1048a; II 760a

**kā'ila** → *ZĀHIRA*

**kā'im** (A) : lit. riser, the *shi'i* MAHDĪ, referring both to the member of the family of the Prophet who was expected to rise against the illegitimate regime and restore justice on earth, and to the eschatological Mahdī. Synonyms in *shi'i* terminology are: *kā'im āl Muḥammad*, *al-kā'im bi 'l-sayf*, *al-kā'im bi-amr Allāh*, *kā'im al-kiyāma*. IV 456b; V 1235b

Among the Ismā'iliyya, ~ is the name of the seventh 'speaking' prophet who will abrogate Muḥammad's *sharī'a* and restore the pure unity, *tawḥid*, of the times before Adam's fall. IV 203b; IV 457a; S 206b

♦ *kā'im bi-a'māl* (A) : in the science of diplomacy, the term for *chargé d'affaires*. VIII 813a; and → *MAŞLAḤATGÜZĀR*

♦ *kā'im-makām* (T) : the title borne by a number of different officials in the Ottoman empire. The most important of them was the *şadaret kā'im-makāmī* or *kā'im-makāmī paşa* who stayed in the capital as deputy when the grand vizier had to leave for a military campaign. The ~ enjoyed almost all the authority of the grand vizier, issuing *fermāns* (→ *FARMĀN*) and nominating functionaries, but he was not allowed to intervene in the area where the army was operating. IV 461b

In 1864 the ~ became the governor of an administrative district, and under the Republican regime he continued to be administrator of such a district. IV 461b  
 In Ottoman Egypt, ~ was applied to the acting viceroy before Muḥammad 'Alī

Paşa, and under the latter to specific grades in the military and administrative hierarchies. IV 461b

**kā'ime** (T, < A): the name formerly used for paper money in Turkey, an abbreviation for *kā'ime-i mu'tebere*. Originally, the word was used of official documents written on one large, long sheet of paper. IV 460a

**kalafat** → ÇORBADJI KEÇESİ

**kalām** (A): a word; in the Qur'an, ~ is found in the expression *kalām allāh* 'the Word of God'. IV 468b; ~, or 'ilm al-kalām, is also the term for 'theology', one of the religious sciences of Islam and the discipline which brings to the service of religious beliefs discursive arguments. III 1141b ff.; a rational argument, defensive apologetics, or the science of discourse (on God). I 694a; IV 468b

**qalam** (A, < Gk *qálamos* 'reed'): the reed-pen used for writing in Arabic script. It is a tube of reed cut between two knots, sliced obliquely (or concave) at the thicker end and with the point slit, in similar fashion to the European quill and later the steel-pen. IV 471a

In Ottoman usage, ~ (pronounced *qalem*) was used figuratively to designate the secretariat of an official department or service; it then came to be the normal term for an administrative office. This usage has survived in modern Turkish, and is also current in Arabic. IV 471b

♦ *qalamdān* → DAWĀT

♦ **qalamkāri** (< P *qalam* 'pen' + *kār* 'work'): the hand-painted and resist-dyed cottons of India, known as chintz. IV 471b

**qalan**: a Mongolian tax, apparently a general term for occasional exactions of a specifically Mongol rather than Islamic character, imposed on the sedentary population by the Mongols and including some kind of corvée. VII 233b

**qalandar** (T, < P ?): 'a vagabond of scandalously offensive behaviour'; the name given to the members of a class of wandering dervishes which existed formerly, especially in the 7th/13th century, in the Islamic world, within the area extending from Almalik in Turkestan in the east to Morocco in the west, practising in its extreme form the antinomian way of life of Malāmatīyya mysticism. ~ passed into Arabic also in the form *karandāl*. IV 58b; IV 472b; VI 225b

♦ *qalandariyyāt*: in Persian literature, a genre of poetry, named after the *qalandar*. Poems of this genre can be quatrains or may have a form intermediate between the *qasīda* and the *ghazal*, and seem to have absorbed the literary tradition of provocative identification of the poet with forms and symbols of non-Islamic religions, already attested in Arabic poetry of 'Abbāsīd times. IV 58b

**qalansuwa** (P), and *qalansuwa ṭawila*, *ṭawila* or *danniyya*: a distinctive, tall, conical Persian hat, resembling a long amphora-like wine jar known as *dann*, worn in the mediaeval Islamic period. Its top was pointed. IV 940a; V 737b; a pointed bonnet for men in Algeria and Tunisia. V 746a

**kalāntar** (P): a term used in the 8th/14th and 9th/15th centuries to mean 'leader',

occurring especially with reference to the tribal and military classes. From the late 9th/15th century onwards, ~ designates (i) an official belonging to 'civil' hierarchy in charge of a town or district or the ward of a town, (ii) the head of a guild, and (iii) the head of a tribe or sub-tribe. In its first sense, which is now obsolete, ~ sometimes overlapped or was synonymous with *ra'īs*, *dārūgha*, and *ketkhudā*. IV 474a

**kalawta** (A), or *kalūta*: a kind of cap which is first mentioned in the Fātimid period. It was to become a standard item in Ayyūbid and Mamlūk times. V 738a

**kalb** (A): the domestic dog (*Canis familiaris*). IV 489b; wood-eating worms. IV 491b

For ~ in astronomy, see IV 492a

♦ *kalb al-baḥr*, or *ḥafshriṣi*: the white whale. VIII 1022b; the dog-fish, also called the *kawsadj* or *lakḥm*. IV 491b

♦ *kalb al-mā'*: the otter; in the western Islamic world, ~ is the name for the beaver. IV 491b

♦ *kalb al-mayy*: the mole-cricket (*gryllotalpa vulgaris*), also called *ḥālūsh* or *harrāṭā*. IV 491b

**kalb** (A): heart; and → *ḤASHM*

**kāldjyān** (T): in Ottoman times, the worker in the mint who prepared the standard ingots by melting the metal. II 119a

**kalghay**: a title best known as indicating the deputy or heir apparent of the *khāns* of the Crimean *Khānate*. Its linguistic origins are uncertain. IV 499b

**kāli** (T): a type of carpet (variants *ghālī*, *khālī*) manufactured at Kālikālā (now Erzerum). Although ~ is generally considered to be Turkish in origin, it is unattested in ancient Turkish texts. It may therefore be of Iranian origin.

**kal'i** (A), or *kalā'i*: tin; the Arabic name, either after Kalah, a well known port on the peninsula of Malacca, or *kaling*, the Malayan word for tin, bears witness to the fact that tin had to be imported. IV 502a; V 964b; ~ is also used for a type of sword which is often mentioned, especially in early Arabic poetry. This kind of sword is generally considered to be of Indian origin. IV 502b

**kalima** (A): the spoken word, utterance; ~ can also be extended to mean 'discourse' and 'poem'. IV 508a; VIII 532a

In Druze hierarchy, ~ is the third of the five cosmic ranks in the organisation. II 632a

**kālīte** → *BASHTARDA*

**kāllāvi** (T): a headdress reserved for dignitaries with the rank of pasha which, from the 18th century, became official head-gear in Ottoman Turkey. It was a *ḥavūḥ* with the body of a cone, worn with a white turban rolled around, draped and bulging in four places, decorated with a gold band. V 751b

**kalpak** (T): busby, a kind of bonnet of lamb's fleece or woollen cloth decorated with lamb's fleece, worn by men and women in Ottoman Turkey. V 751b

**kalūta** → *KALAWTA*

**kalyam** : the purchase of the fiancée, a custom among the Čerkes tribes of the Caucasus which could only be avoided by resorting to abduction in case of refusal by the parents. The pretence of forcible abduction remains an essential rite in the marriage ceremony. II 23a

**kāma** → **ḡā'**

**kamān** (P) : bow; a violin bow. VIII 346b; VIII 348a

♦ **kamāna** : in India, a bamboo bow, used to cut marble. VIII 269a

♦ **kamāndja** (A, < P *kamānča*, dim. of *kamān*), or more rarely *ghīṣhak* (A, < P, T *ghīṣak*, *ghīṣak*, etc., < San *ghoṣhaka* ?) : the hemispherical viol, perhaps the best known form of viol in the Islamic east. The body consists of a hemisphere of wood, coconut, or a gourd, over the aperture of which a membrane is stretched. The neck is of wood, generally cylindrical, and there is a foot of iron, although sometimes there is no foot. In texts where both the *ghīṣak* and the ~ are described, the former is a larger type of the latter, having, in addition to its two ordinary strings, eight sympathetic strings. In Egypt, the hemispherical viol is nowadays called *rabāb miṣri*. VIII 348a

**kamar** (A) : a broad belt often red in colour, worn by men in the Arab East. V 741a

**kāmīl** (A) : in prosody, the name of the fifth Arabic metre. I 670a

**kamīn** (A) : the rear-guard (of a raiding group of Bedouin). II 1055b

**kamiṣ** (A, < late L *camisia*), or *kamiṣa* : a shirt-like dress worn by both sexes all over the Arab world. V 733b ff.

**kamulyān** → **GÖNÜLLÜ**

**kān wa-kān** (A) : in literature, one of the seven post-classical genres of poetry.

The genre was devised by the Baghdādī poets and its name derives from the formula used by story-tellers to open their narratives: 'there was and there was', i.e. 'once upon a time'. A ~ poem is in monorhyme with a long vowel after the rhyme letter. IV 528a

**kanāt** (A, pl. *kanawāt*, *kanā*, *kunī*, *aḳniya*) : a canal, irrigation system, water-pipe. Used also for a baton, a lance, etc., ~ originally meant reed. IV 528b

In Persian, ~ is used today especially for underground water pipes, a mining installation or technique using galleries or cross-cuts to extract water from the depths of the earth. By means of a gently sloping tunnel, which cuts through alluvial soil and passes under the water-table into the aquifer, water is brought by gravity flow from its upper end, where it seeps into the gallery, to a ground surface outlet and irrigation canal at its lower end. IV 529a

**kanbūsh** → **ḲUMĀSH**

**kandūri** (P), or *kandūra* : a leather or linen table-cloth.

In India, ~ means also a religious feast held in honour of a venerated person like Fāṭima, and as such was imported into the Indonesian archipelago, where it has become a feast given with a religious purpose, or at least in conformity with religious law. IV 540a

**kannās** (A) : lit. sweeper; a sanitary worker in the mediaeval Near East who swept

public squares and other places such as prisons, dungeons and latrines, and transported garbage in boats or by other means to places outside the cities. The term is synonymous with *kassāh*; other terms used for the same occupation are *sammād* and *zabbāl* 'dung collectors'. IV 547b

**kanṭara** (A, pl. *kanātir*) : a bridge, particularly one of masonry or stone; an aqueduct (especially in the plural), dam; high building, castle. IV 555a

**kantu** : a type of salt in the salt works near Bilma, in Niger, ~ is moulded into loaves in hollowed out palm-trunks and used chiefly for the feeding of animals. I 1222a

**kānūn** (A, < Gk; pl. *ḳawānīn*) : a financial term belonging to the field of land-taxes; a code of regulations, state-law (of non-Muslim origin). IV 556a

In fiscal administration, ~ refers both to the principles on which was based the assessment of taxes and to the resulting sum due from the taxpayer, either in the case of a single property or all the properties in one district taken together. In those provinces where many lands were assessed by the procedure of ~, this word came to mean a kind of fiscal cadaster. II 79a; IV 557a

In law, *ḳawānīn* were at first regulations issued by the guardians of public order (especially the governors) in the fields of common law and penal law where the *shari'a* was silent. Under the Ottoman sultans, ~ came to be applied mainly to acts in the domain of administrative and financial law and of penal law. Nowadays, in all Middle Eastern countries, ~ denotes not only those codes and laws which are directly inspired by western legislation, such as civil and commercial law, administrative and penal law, but also those laws and codes which are confined to reproducing, albeit simplifying, the provisions of the *shari'a*. The word ~, however, has been replaced by *lā'iha* (pl. *lawā'iḥ*) in Egypt and by *niẓām* or *tartīb* elsewhere. IV 556b

In organisations, e.g. guilds in Ottoman times, ~ was used also for the statutes, which were drawn up by the guildsmen and registered with the *ḳāḍī*. IV 558b Among the Berbers, especially in Kabylia and the Aurès, ~ was adopted to mean the customs, mainly as regards penal matters, pertaining to a particular village. IV 562a

In music, the ~ is the present-day psaltery of the Arabs and Turks, a stringed musical instrument with a shallow, flat, trapezoidal sound-chest. It has fallen into disuse in Spain and Persia, where it was once very popular. It is, however, still a great favourite in North Africa, Egypt, Syria and Turkey, where it is to be found strung trichordally with from 51 to 75 strings. VII 191a

♦ **al-kanūn al-asāsī** (A, T *kanūn-i esāsī*, P *kanūn-i asāsī*) : 'basic law', the constitution. II 651b; II 659b; in Turkey, *kanūn-i esāsī* was replaced by *anayasa* during the linguistic reforms in the Republic. II 640a ff.; IV 558b

♦ **kanūn-i dżazā'i** (T) : in Ottoman usage, a penal code. II 518b

♦ **kanūn** (al-*ḳharādj*) : 'Domesday Book of the Empire'; the most important register of the tax office and the basic survey of land and taxable crops and in

accordance with which the KHARĀDJ is collected. II 78b

♦ **kânünnâme** (T) : in Ottoman usage, ~ generally referred to a decree of the sultan containing legal clauses on a particular topic. In the 9th/15th century the term *yasaknâme* had the same meaning. ~ was occasionally extended to refer to regulations which viziers and pashas had enacted, to laws which a competent authority had formulated or to reform projects. However, a ~ was like any normal KÂNÜN in that only a sultan's decree could give it official authority. IV 562a; Ottoman tax register. VIII 203b

**kânungo** : in the Mughal empire, one of the three chief PARGANA officials, the others being the *amin* and the *shikdâr*, who were responsible for the *pargana* accounts, the rates of assessment, the survey of lands, and the protection of the rights of the cultivators. VIII 271a

**kapan** (T, < A *qabbân* 'a public balance', 'a steelyard') : an Ottoman term used to designate the central 'markets' for basic commodities, which were established in Istanbul in order to ensure the authorities' control of the importation and distribution of the raw materials needed by the craftsmen and of the foodstuffs to provision the people, and in order to facilitate the collection of the tolls and taxes due to the state. IV 226b

In Ottoman fiscal administration, ~ (or *hakk-i kapan*, *resm-i kapan*) was also the name for weighing duties levied at the public scales, paid in kind on cereals and dried vegetables, and in cash on other produce. II 147a; III 489b

**kapanidja** (T) : a sumptuous fur worn by the Ottoman sultan, with a large fur collar, narrow or short sleeves, decorated with fur below the shoulders, with straight supplementary sleeves, laced with frogs and loops in front. V 752a

**kâpi** (T) : lit. gate; by extension the Ottoman Porte, that is, the sultan's palace; ~ is also used for the grand vizier's palace and the seat of government. IV 568a

♦ **kâpi aghasî** → KAPU AGHASI

♦ **kâpi kâhyasî** → KÂPI KETHÜDASI

♦ **kâpi kethüdasi**, or **kâpi kâhyasî** : an agent, 'close to the Porte', of a high dignitary of an Ottoman subject or vassal. IV 568a

♦ **kâpi kulları** : lit. slaves of the Porte; the sultan's troops. IV 568a

♦ **kâpidji** : the guard placed at the main gates of the Ottoman sultan's palace in Istanbul. IV 568a

♦ **kâpiya çikma** : the appointment of 'ADJAMI OGHLĀNS to the palace service. I 206b

**kâplidja** (T), or **ilidja**, **kapludja**, **kabludja** : the general term used in Turkey for a place where a hot spring is roofed over, as in a bath house. III 1120b; IV 569b, where are listed many more synonyms

**kaptan** → KAPUDAN; KAPUDAN PAŞA

**kâpu aghasî** (T), or **kâpi aghasî** : the chief white eunuch and the senior officer in the Ottoman sultan's palace, until the late 10th/16th century. He was the sole mediator between the sultan and the world outside the palace, and had the au-

thority to petition the sultan for the appointment, promotion and transfer of palace servants, AGHAS and İC OGHLĀNS. II 1088a; IV 570b; IV 1093a

**kâpudân** (T, < İ *capitano*), or **kaptan** : any commander of a ship, small or large, foreign or Turkish. VIII 564b

♦ **kâpudân paşa**, or **kaptan paşa**, **kâpudân-i deryâ** : the title of the commander-in-chief of the Ottoman navy, current only towards 975/1567. Earlier titles were *deryâ begi* and *kâpudân-i deryâ*. The squadron-commander was known as *kaptan*, and the individual commander as *re'is* (→ RA'IS). I 948a; IV 571b; VIII 564b

In the 10th/16th century, the ~ became as well the governor of an EYĀLET, which consisted of a group of ports and islands. II 165

♦ **kâpudân-i deryâ** → KAPUDAN PAŞA

♦ **kâpudana bey** : one of three grades of admiral, instituted when the naval hierarchy was organised under 'Abd al-Hâmid I, or later under his successor Selim III. The other two were *patrona bey* 'vice-admiral' and *riyâla bey* 'rear-admiral'. VIII 566b ff.

**kâr'a** (A) : the part known as 'cucurbit' of the distilling apparatus used in alchemy. I 486a

**kârâba** (A) : kinship; as a technical term, ~ seems to be of post-HIDJRA usage. In the Qur'ân, and pre-Islamic poetry, the preferred term is *kurba*. The superlative *al-akrabûn* is also found, with the meaning of the closest relatives, those who have a claim to inherit from a man. IV 595a

**kârabatak** (T) : a performance practice associated exclusively with the Ottoman music ensemble, MEHTER, consisting of the alternation of soft passages played by a partial ensemble with thunderous tutti passages. VI 1008a

**kâragulâm** (T) : in the Ayyûbid army under Şalâh al-Din, a second grade cavalryman. I 797b; VIII 468a

**kâragöz** (T) : lit. black eye.

In literature, ~ is the principal character in the Turkish shadow play, and also the shadow play itself, which is played with flat, two-dimensional figures, manipulated by the shadow player, which represent inanimate objects, animals, fantastic beasts and beings, and human characters. IV 601a

**kârâma** (A, pl. *kârâmât*) : a marvel wrought by a saint, mostly consisting of miraculous happenings in the corporeal world, or else of predictions of the future, or else of interpretation of the secrets of hearts, etc. IV 615a

**kârân** (A) : in archery, a quiver made from pieces of leather put together in such a way that the air can circulate through interstices left so that the fletchings of the arrows do not deteriorate. IV 800a; and → KIRÂN

**kârandal** → KALANDAR

**kârastün** (P?) : an instrument made up of a long beam which has at one of its ends a stone as a weight. If the Armeno-Persian origin of the word is correct, the ~ must be a kind of lever or balance, very similar to the ŞHĀDŪF, the contrivance

used for raising water and still in use in certain eastern countries. IV 629a; the Roman balance or steelyard. IV 629a; VII 195b

kārbānsālār → KĀRWĀN

kard (A), or *salaf*: in law, the loan of money or other fungible objects. I 633a; VIII 899b; the loan of consummation. I 26b

♦ kard ḥasan: in law, an interest-free loan. VII 671b; VIII 899b

kardūs (A, pl. *karādīs*): in military science, a squadron, an innovation which is said to have been introduced by Marwān II. III 182b; VIII 794a

karīb (A): lit. near; in Persian prosody, the name of a metre, of rare occurrence, said to have been invented by the Persians. I 677b

kārīh (A): a foal between four and five years of age. II 785a

kārim (A): yellow amber, in Egypt; also, a fleet, especially a merchant fleet. IV 640b

♦ *kārimī*: the name of a group of Muslim merchants operating from the major centres of trade in the Ayyūbid and Mamlūk empires, above all in spices. IV 640a

karin (A): a companion; and → KAYNA

In pre-Islamic usage, and in the Qurʾān, a term for a man's spirit-companion or familiar. IV 643b

♦ *karina*: in Arabic literary theory, one of the terms used to indicate *SADJ'* rhyme. VIII 737b

In Persian literature, ~, or *karina-yi šarīfa*, was used for a clue required to express the relationship between a *MADJĀZ* 'trope', and the corresponding *ḤAQĪQA* 'literal speech'. Such a clue is either implied in the context or specifically added, e.g. in *shir-i šamshīrzan*, where the adjective points to the actual meaning of 'valiant warrior'. V 1027a

kāriz: a term used in eastern and south-eastern Persia, Afghanistan, and Balūčistān to designate a *kanāt*, a mining-installation or technique for extracting water from the depths of the earth. IV 529a

♦ *kārizkan* → MUḤANNI

karkaddan al-baḥr (A), or *harīṣ al-baḥr*: in zoology, the narwhal. VIII 1022b

karkūr (N.Afr, B *akakur*), more exactly *karkūr*: a heap of stones, and, more especially, a sacred heap of stones. The cult of heaps of stones seems to come from a rite of transference or expulsion of evil; the individual, picking up a stone, causes the evil of whatever kind that afflicts him to pass onto it and gets rid of it by throwing it or depositing it with the stone on a place suitable for absorbing it. The accumulation of these expiatory pebbles forms the sacred piles of stones which rise all along the roads, at difficult passes and at the entrances to sanctuaries. IV 655b

karmātī → KŪFĪ

karōh → KROŠA

karr (A): attack.

♦ *al-karr wa 'l-farr*: in military science, the tactic of withdrawal and counter-attack. VIII 131a

karshūni (A, < Syr): the name of the Syriac script used by the Christians of Syria and Mesopotamia for writing Arabic. IV 671b

In India, ~ is applied to the Syriac script used for writing Malayalam, the vernacular language of the Malabar Christians. IV 671b

kārvān-kesh → KĀRWĀN

kārvān (A, < P): a caravan, composed of horses, mules, donkeys, and especially camels; in India, caravans for the bulk transport of grain were pulled by oxen. In the pre-Islamic period, the Arabs had for long used the word '*ir*', and later the more usual word *kāfila*, which at the beginning of the 1st/7th century was current for gatherings of traders, as the equivalent of ~. IV 676b

In the Ottoman period, the leader responsible for organising the ~ was called *kervān-bāshī* (in Persia and India, *kārvān-kesh* or *kārbānsālār*). IV 677b

♦ *kārvānsarāy* → KAYSĀRIYYA

karwashā (A): originally, the name of the argot of the Moroccans practising the trades of sorcerer and treasure-seeker in Egypt, today applied to the secret language of the *Dakrīna* (s. *Dakrīni*) of Sudanese origin installed in the Village of the Sudanese close to Madāmūd in Upper Egypt and elsewhere. A part of the vocabulary is of Moroccan origin, while the grammar is that of the spoken language of the region of Luxor. IV 679b

karya (A, T *karye*; pl. *kurā*): a town, village; and → NĀHIYE

As a Qurʾānic term, ~ indicates an important town. Mecca, Medina, Sodom, Nineveh, and the coastal town are so called. IV 680a

♦ *al-karyatayn*: a Qurʾānic term for Mecca and Medina. IV 680a

♦ *umm al-kurā*: 'the mother of towns'; a Qurʾānic term for Mecca. IV 680a

kašab (A): any plant with a long and hollow stem like the reed (*Arundo donax*), to which the term is especially applied. IV 682a; a coloured linen cloth manufactured at Tinnis, or a white one made at Damietta, or sometimes a cotton cloth made at Kāzarūn, out of which women's fine veils were woven, some set with precious stones. It can also mean a silken material, as well as a kind of brocade encrusted with little strips of gold or silver. IV 682b

♦ *kašab al-bardī*, or *al-bardī*: the papyrus reed. IV 682a

♦ *kašab al-djarīra*: the sweet flag (or fragrant rush). IV 682a

♦ *kašab ḥulw* → KAŠAB AL-SUKKAR

♦ *kašab al-maṣṣ* → KAŠAB AL-SUKKAR

♦ *kašab al-sukkar*, also *kašab al-maṣṣ* or *kašab ḥulw*: the sugar cane. IV 682b

kašaba (A, mod. T *kasaba*): originally, the essential part of a country or a town, its heart. This usage occurs especially in the Muslim West, where it is also applied to the most ancient part of a town (syn. *al-madīna*); later, a fortified castle, residence of an authority in the centre of a country or a town; principal town. III 498b; IV 684b

In North Africa, ~ occurs in the sense of fortress-citadel (dialect: *kaşba*). IV 685a

In the Turkish Republic, a *kaşaba* is a town with from 2000 to 20,000 inhabitants. I 974b

As a basic measure of length, ~ equalled a number of cubits varying between five and eight, but giving an average length of four metres. VII 137b; the ~ was predominantly used in surveying. In 1830 the ~ was established at 3.55 metres. II 232b

**kaşam** (A), and *yamin*, *half*: an oath. IV 687b

In the Qur'ān, ~ or its verb *aksama* apply, in general, to the oaths pronounced by God himself. IV 687b

In law, ~ is the extrajudiciary oath by which a person binds himself to do or not to do a certain specific physical or juridical act, by invoking the name of God or one of the divine attributes. IV 687b

**kaşam** (A, < KĀSAM): in law, an oath by which is asserted the guilt or innocence of an individual presumed to have killed someone, repeated fifty times, either by the 'AŞABA of the victim of a murder (Māliki school of law, where it is a procedure of accusation), or by the inhabitants of the place of the crime (Hanafi school of law, where it is a procedure for the defence of the one presumed guilty). IV 689b

**kaşb** (A): in economic life, gain. IV 690b

In theology, ~ means acquisition, appropriation. The verb *kaşaba* is frequently found in the Qur'ān, mainly with the sense of acquiring those rewards or punishments which are the fruit of moral acts. ~ has had a long history in the scholastic theology, especially in the Aṣḥ'ari school, where ~ and *iktisab* were employed to define that which reverted to man in a 'freely' accomplished and morally qualified act. III 1063a; IV 692a

*kaşba* → KAŞABA

**kaşh** (A): in mysticism, the act of lifting and tearing away the veil (which comes between man and the extra-phenomenal world). IV 696b; VIII 429a

Under the Mamlūks, the term ~ was used to designate a mission of AMIRS from Cairo to Upper Egypt that consisted in guaranteeing security during harvests, inspecting the condition of the canals, and, to a growing extent, controlling the Bedouin. VIII 865a

**kāshī** (P, T, < Kāshānī): the tiles or trimmed pieces of faïence serving to cover completely or partially the main fabric of buildings in a design principally decorative but also, at times, to protect them against humidity. IV 701a

♦ *kāshī-kāri*: a process of tile-decorating, whereby the design is reproduced on tiles of baked earth which are then painted, generally with different metal oxides, to become polychromatic, then rebaked. IV 702a

♦ *kāshī-yi mu'arraḳ-kāri*, or simply *mu'arraḳ-kāri*: a technique of tile-decorating, which consists of cutting, according to precise forms, pieces of monochrome ~ of different colours to compose a polychrome design. IV 701b

**kāshif** (A): under the Ottomans, a district prefect. VIII 235a; ~ is still in use today in Egypt. VIII 865b

**kaşka** (T): in western Turkish, the name given to a blaze on the forehead of animals such as horses, sheep and cattle; in Āghatay the word also means 'brilliant', 'gallant'. It is probable that *kashkay*, the name of a Turkish people living in the Fārs province of Iran, is related to one of these meanings. IV 705b

**kaşkül** (P): an oval bowl of metal, wood or coconut (calabash), worn suspended by a chain from the shoulder, in which the dervishes put the alms they receive and the food which is given them. IV 706b

In modern Arabic, ~ is sometimes used for a kind of album or collection of press cuttings, as well as denoting a 'beggar's bowl'. IV 706b

**kaşshāba** (Mor): a long sleeveless outer gown for men, and a long-sleeved flowing tunic with a deep slit down the breast for women, worn in Morocco. V 746a

*kaşhūth rūmī* → AFSANTĪN

**kaşida** (A): in poetry, a polythematic ode which numbers at least seven verses, but generally comprises far more. It consists essentially of three parts of variable length: (1) an amatory prologue (*nasīb*) in which the poet sheds some tears over what was once the camping place of his beloved now far off; (2) the poet's narration of his journey (*raḥīl*) to the person to whom the poem is addressed; (3) the central theme, constituted by the panegyric of a tribe, a protector or a patron, or in satire of their enemies. The Arabic ~ is a very conventional piece of verse, with one rhyme and in a uniform metre. From the end of the 2nd/8th century onwards, the classical ~ gave birth to a whole series of autonomous poetic genres. All these genres are represented in independent pieces, to which the name of ~ continues often to be given, even though incorrectly. I 583b; I 668a; IV 713b

The Persian ~ is a lyric poem, most frequently panegyric. Quantitatively, a poem cannot be a ~ unless the number of its distichs exceeds fifteen and does not exceed thirty. The ~ comprises three parts: the exordium, the eulogy, and the petition. It is first and foremost a poem composed for a princely festival, especially the spring festival and the autumn one, and was connected with courtly life in Persia. IV 57b; IV 714a

The Turkish ~ has the same rhyme scheme and metric patterns as the ~ in Arabic and Persian. The usual length of a Turkish ~ is between 15 and 99 couplets, but in fact, some longer ones exist. Theoretically, a complete Turkish ~ should contain six sections: *nasīb*, *tagħazzul*, *gīrīzgāh*, *madḥiyya*, *fakhrīyya* and *du'ā'*, but invariably do not contain all of them. Very often, one or more are left out, the most frequent omissions being the *tagħazzul*, *fakhrīyya* and *du'ā'* sections. IV 715b

In Swahili, ~ normally refers to a poem praising the Prophet. V 963a

♦ *kaşida simṭiyya* → MUSAMMAT

♦ *kaşida zadjaliyya* → MALḤON

♦ *kaşida-yi madīha* → MADĪH

**kaşir** (A): in North Africa, a refugee, like the **ṭanīb**, but one entitled to make use of his prestige among his former group with which he has not severed all relations. S 78b; among contemporary nomads like the **Ruwālā**, ~ indicates a mutual relationship between members of different tribes by which each grants protection against his fellow-tribesmen. III 1018a

**kaşm** (A): a term for a land tax, in Syria and Palestine in the 10th/16th century, coming to a fifth, sometimes as much as a third, of the produce. VII 507b

**kaşr** (A): in mathematics, ~ is the term for a fraction. IV 725a

In medicine, ~ signifies a fracture. II 481b

In grammar, ~ denotes the sound of the vowel *i*. IV 731a

and → **FALIDJA**

**kaşra** (A): in grammar, ~ denotes the vowel *i*, more specifically the written sign itself, **KASR** denoting the sound in question. III 172a; IV 731a

**kāşş** (A, pl. *kuşşās*): a popular story-teller or preacher, deliverer of sermons whose activity considerably varied over the centuries, from preaching in the mosques with a form of Qur'anic exegesis to downright charlatanism. IV 733b; an older, if not the primary meaning of ~ is 'a kind of detective responsible for examining and interpreting tracks and marks on the ground'; thus is it found twice in the Qur'an. V 186a

**kaşşāb** → **DJAZZĀR**

**kassāh** → **KANNĀS**

**kassām** (T, < A): the title given in Ottoman law to the trustee who divided an estate between the heirs of a deceased person. Ottoman law recognised two types of ~, those under the *kādi* 'asker' 'judge of the army', and the others employed locally in each *kāpī*'s court. The local ~ were called *şehri* or *beledi*. IV 735b; VI 4b

♦ **kassāmlik** → **KISMA**

**kaşşār** (A): a fuller; bleacher. IV 1161a; V 89b; a term in the Persian Gulf for a projecting rock. I 535b

**kaşsi** (A): a striped fabric from Egypt containing silk, one of seven things forbidden by Muḥammad in a tradition. V 735b

**kaṭ** (A): lit. cutting off.

In the science of Qur'anic reading, ~ or *wakf* was the pause in reading, based on the sense or otherwise. Later, a distinction was made between the short pause for breath, and the other pauses, based on the sense; according to some, ~ indicated only the first; according to others only the second. IV 741b

In grammar, ~ is used in the term *alif al-kaṭ* for the disjunctive *hamza* which, opposed to the *hamzat al-waṣl*, cannot be elided. ~ further indicates the deliberate cutting, for a special purpose, between elements of a sentence which syntactically are closely connected. IV 742a

In prosody, ~ indicates cutting short the ending of certain metrical feet, e.g., the shortening of the metrical *fā'ilun* to *fā'il*. This shortened form is then called *maḳṭū'*. IV 742a

In mathematics, ~ is used in many terms: *kaṭ' zā'id* 'hyperbola', *kaṭ' nāḳiṣ* 'ellipse', *kaṭ' mukāfi* 'parabola', and *kaṭ' mukāfi mudjassam* 'paraboloid'. IV 742a

In astrology, ~ indicates scission. IV 742a

In the science of diplomatic, ~ refers to the format of paper. *Al-kaṭ' al-kāmīl* was an in-folio format used for treaties, *al-kaṭ' al-'āda*, a small ordinary format used for decrees and appointments of the lowest rank. IV 742b

In logic, ~ means 'to assert something decisively or refute someone completely'. IV 743a

In medicine, ~ is the excision of soft diseased substance. II 481b

In art, *ṣan'at-i kaṭ'* was the art of cutting silhouette, brought from Persia to Turkey in the 10th/16th century, and to the west in the 11th/17th century, where at first, as in the east, light paper on a dark ground was always used. II 755b

♦ **kaṭ' al-ṭariḳ**: highway robbery, which in certain circumstances is punished with death. IV 770a

**kataba** 'l-*kitāb* (A): lit. he has written the book; a fabulous marine creature mentioned by mediaeval Arab authors. It lives in the Indian Ocean, and its juice produces an invisible ink legible only at night. VIII 1023a

**katar** (P): a type of levelling board used in central Iran for the preparation of irrigation check banks, and operated by two men, one pulling and the other pushing. II 905b

**kaṭf** (A): in prosody, a deviation in the metre because of the suppression of a *ṣabab khaṭif*, a moving and a quiescent consonant, and the preceding vowel, e.g. in *muṣā'al[atun]*. I 672a

**kaṭi'a** (A, pl. *kaṭā'i'*): a Muslim administrative term designating, on the one hand, those concessions made to private individuals on state lands in the first centuries of the **HIDJA**, and, on the other hand, the fixed sum of a tax or tribute, in contradistinction to taxation by proportional method or some variable means. III 1088a; IV 754b; IV 973a

In early Islam, ~ was a unit of land, often a sizable estate, allotted to prominent individuals in the garrison cities founded at the time of the conquests. V 23a

**kātib** (A, pl. *kuttāb*): a secretary, a term which was used in the Arab-Islamic world for every person whose role or function consisted of writing or drafting official letters or administrative documents. In the mediaeval period, ~ denoted neither a scribe in the literary sense of the word nor a copyist, but it could be applied to private secretaries as well as to the employees of the administrative service. It can denote merely a book-keeper as well as the chief clerk or a Secretary of State, directly responsible to the sovereign or to his vizier. IV 754b

In Western and Spanish Arabic, ~ is an alternative name for the planet Mercury. VIII 101a

**katif** (A, pl. *aktāf*): shoulder.

♦ 'ilm al-*katif*, or 'ilm al-*aktāf*: scapulomancy or omoplatoscopy, i.e. divination by the use of the shoulder-bones. This art forms a part of the practices of physiognomy. It is universal in scope, inasmuch as it provides for the foretell-

ing of what will happen in the different regions of the earth towards which the four sides of the scapula are pointed according to the signs revealed by it. IV 763a

**kaṭil** al-ra'd (A): lit. victim of the thunder; a name for the quail, as ancient belief held that the quail would be inevitably struck down by stormy weather. VIII 1006b

**kaṭirān** → **KAṬRĀN**

**kaṭkhudā** → **KETKHUDĀ**

**kaṭl** (A): killing, putting to death, used in the two principal meanings of the word, sc. the crime of murder and the punishment of execution. IV 766b

**kaṭrān** (A), or **kiṭrān**, **kaṭirān**: tar obtained by dry distillation of organic substances; the residuum left after the distillation of tar, i.e. liquid pitch; cedar-oil extracted from cedarwood. The substance is obtained from several kinds of coniferous trees, especially the *Cedrus Libani*, and was used as a medicine. IV 772b

**kaṭṭa'a** → **QJARF**

**katūm** (A), and **fāridj**, **furdj**: in archery, a bow made from a single stave, hence it does not vibrate when loosed. IV 798a

**katun**: in Ottoman Greece, a semi-permanent settlement of Albanian or Vlach cattle breeders. VIII 169b

**kaṭwa** → **NATṬĀLA**

**kaṭwuk** (T): a rather high, variously-shaped cap, with a headband wound round it, worn by officers of the Janissaries; other professions had their own special ~, some with specific names. IV 806a ff.; the ~, whose height varied, normally had the form of a contracted or enlarged cylinder, flat or bulging; but there were also those which resembled a truncated cone or a cupola. The highest **kaṭwuks** (40 to 60 cm) were kept rigid by means of a construction of metal bars or a kind of basket. They had a smooth or quilted surface and were trimmed with cotton to give the effect of relief or a dome shape with the quilting. V 751a

**kaṭwābī** → **QJUDHĀM**

**kaṭwad** → **KIṢĀṢ**

**kaṭwāzib** → **BARMĀ'YYŪN**

**kawkab** (A, pl. **kawākib**): star; according to context, ~ can mean 'planet' specifically. VIII 97b; and → **MURĀHIK**

♦ **kawkab** al-dhanab, or (**kawkab**) **dhu dhanab**: 'star with a tail', a comet. VIII 102b

♦ (al-kawākib) al-mutaḥayyira: in the 'scientific' period of Arabic-Islamic astronomy which was based on translations from Greek, the common term for the five planets (Mercury, Venus, Mars, Jupiter, and Saturn) without the Sun and Moon. VIII 101a

♦ (al-kawākib) al-sayyāra: in the 'scientific' period of Arabic-Islamic astronomy which was based on translations from Greek, the common term for

the five planets plus the Sun and Moon. VIII 101a

♦ al-kawākib al-suflīyya: the lower planets (below the Sun), Moon, Mercury and Venus. VIII 101b

♦ al-kawākib al-thābita: the fixed stars, known as simply **al-thawābit**. VIII 98a

♦ al-kawākib al-'ulwiyya: the upper planets (beyond the Sun), Mars, Jupiter and Saturn. VIII 101b

♦ **kawkaba** (pl. **kawkabāt**), or **šura**, pl. **šuwār**: constellation. VIII 98b

**kawkan** (A): in Hispano-Arabic, the usual term for snail. VIII 707a

**kawl** (A): in music, a vocal form, at present in India a form of religious song. III 453a

♦ **kawli**: the 'word-member', one of two classes of the ordinary members of the AKHĪ organization, YIGIT, who made a general profession only, as opposed to the active 'sword-member', **sayfi**. I 323a

**kawm** (A): people. IV 780b; a term of tribal provenance used to denote a group of people having or claiming a common ancestor, or a tribe descended from a single ancestor. IV 781a; VIII 234a

In Atjeh, ~ has acquired a peculiar form, **kawōm**, and is used to mean 'all those who descend from one man in the male line'. IV 781a

In North Africa, the ~ (**goum**) means a contingent of cavalry levied from a tribe, a practice continued by the French. IV 784b

Under the Circassian rule in the Mamlūk period, **al-kawm**, meaning the People, was applied only to the Circassians. II 24b

In India, ~ is a term for the social division among the non-Muslim population, denoting different groups such as the Bhaṭṭī, Tarkhān, Pindjārā; it is debatable whether these should be called castes or not. III 411a

♦ **kawmiyya**: nationalism. IV 781a

**kawmā** → **QUMĀ**

**kawn** (A, pl. **akwān**): generation, especially in the phrase **kawn wa-faṣād**, generation and corruption, which renders Aristotle's *De generatione et corruptione*. IV 794b

In scholastic theology, ~ is the advent in nature of the existent thing, the existentialisation of all corporal beings. IV 795a

**kawōm** → **KAWM**

**kaws** (A): the bow, a term used both in archery, of which there were numerous types, IV 795b, and music. VIII 346a

In astronomy, **al-~** is the term used for the bow of Sagittarius (cross-bow), one of the twelve zodiacal constellations. VII 83b; VIII 842a

♦ **kaws kuzah**: rainbow. IV 804a

♦ **kaws al-ridjl** (wa 'l-rikāb): the most common name in the Mamlūk period for the cross-bow type of weapon; it seems to have been given to cross-bows of various sizes, including those employed in sieges. III 476a

♦ **kaws al-ziyār**: the 'wheel cross-bow', which was operated like the ordinary

cross-bow to shoot a powerful arrow, but requiring several men to operate it. III 469b

kawsadj → KALB AL-BAHR

**kawthar** (A): a Qur'anic word for the name of a river in Paradise or a pond which was shown to the Prophet at the time of his ascension to the Throne of God. IV 805b

**kawuklu** (T): lit. the man with the KAVUĞ; a character of the Turkish *orta oyunu* theatre. IV 806a

**kawwās** (A), or occasionally *kawwās*: a bowman, later, musketeer, 'policeman-soldier', especially the one in the service of high-placed Turkish officials and foreign ambassadors. From this term is derived the French *cawas* and the German *Kawasse*. IV 808b

In colloquial usage, both in Turkey and in other Islamic states, ~ denotes the servants and guards of foreign embassies. IV 808b

kayfiyya → HAKİKA

**kayl** (A): among the Sabaeans, in the pre-Islamic period, the leader of the *sha'ib*, the grouping in their social organisation constituted of a number of clans; the ~ came from the dominant clan, but was himself subordinate to the king. IV 819a

**kayn** (A): an artisan, workman; blacksmith. However, since the men working at this trade usually belonged to the lowest stratum of the population, ~ became a deprecatory term applied to slaves and was used as an insult in the desert. IV 819a

♦ **kayna** (A, pl. *kaynāt*, *kiyān*): female singing slave. IV 820b; other terms for the professional singing girl were *dādjīna*, *muddjīna*, *musmī'a*, *karīna*, *šādūh* (and *šādīha*), and *djārāda*. II 1073a; IV 820b; and → KAYYĀN

**kayšar** (A, < Gk): the usual name in early Islam for the Roman and Byzantine emperor. It is always used without the article, like a proper name. IV 839a

**kayšariyya** (A, < Gk), also *kayšariyya*: the name of a large system of public buildings laid out in the form of cloisters with shops, workshops, warehouses and frequently also living-rooms, originally distinguished from the *sūk* probably only by its greater extent, and by having several covered galleries around an open court, while the *sūk* consists only of a single gallery. At the present day, ~ is not infrequently quite or almost identical in meaning with the Persian word *kārwānsarāy*. IV 840a

In Algiers at the present day, ~ means barracks; after the first half of the 17th century it was used to denote the Janissaries' barracks. IV 841a

kaytūn → GİTÜN

**kayy** (A): in medicine, cauterization by fire with the object of surgical incision. II 481b

**kayyān** (A), or *mukayyin*: a profession in mediaeval Islam, consisting of acquiring young slaves fit to become *kiyān* 'female singing slaves', in forming them under strict rules and in hiring out their services to private persons. IV 822b

kayyās → MUKAYYIS

**kayyim** (A): lit. he who stands upright; with *bi*, 'alā, *li* or the genitive alone, 'he who takes something upon himself, takes care of something or someone and hence also has authority over them'. This meaning of supervisor is found in all possible applications: administrator of a pious foundation, of baths, superintendent of a temple, caretaker of a saint's grave, etc. IV 847b; lessee of the steam bath. III 140b

In eschatological literature, ~ denotes a provider, a husband, of a woman. IV 847b

kažā' → KAḌĀ'

**kazaḡ** (T): independent; vagabond. IV 848a

Under the Timūrids, ~ signified the pretenders in contrast to the actual rulers, and also their supporters, who led the life of an adventurer or a robber at the head of their men. At the same time, ~ began also to be applied to nomad groups which separated from their prince and kinsmen and so came into conflict with the state; later, ~ had also the meaning of nomad, in contrast to the sedentary Sart population in Central Asia. IV 848b

The status of ~ is also regarded as a very old social institution of the nomad Turkic peoples. The word became the name of a political unit and later an ethnic designation by having been applied in the former meanings to those groups of the Özbek tribal confederacy that had abandoned the KHĀN Abu 'l-Khayr and migrated to the north-east steppes of Turkistān, where they formed the core of the population of the present Kazakhstan. IV 848b

kebli → SAMŪM

**kehledān** (T): in Ottoman times, the worker in the mint who made the ingots into plates to be minted. II 119a

**kelek** (T, A, < Akk *kalakkū*), or *kellek*, *kelik*: a curious raft made of bags of goat's hair, which is already known from the sculptures of Nineveh and has hardly changed in the course of centuries. Particularly mentioned by travellers in Mesopotamia and Persia, ~ is said to be typical for the upper part of the Tigris. IV 870a; VIII 810b

**kemān** (T), or *yay*: a bow-like instrument used by Ottoman carders to separate the cotton fibre from the seed by beating with it, in order to make the cotton clean and fluffy. V 559a

**keniz** (P): a female slave. I 24b

**kervān-baḡhī** → KĀRWĀN

**keḡhar** → IKLIM

**kaskās** (N.Afr): a conical vessel made of earthenware or plaited alfalfa, used in North Africa for the preparation of couscous. V 528a

**kāswa kbīra** (Mor): an elegant wedding and festivity dress of Jewish women consisting of several parts, derived from the 15th-century Spanish dress style. V 746a

**ketkhudā** (P, > T *k'ahya*), or *katkhudā*: master of the house, head of the family; husband, chief of a tribe, headman of a village; tithe-officer in a town. IV 8b; IV 893b; and → *KĀLĀNĀR*

In Ottoman administration, ~ designated someone who looked after the affairs of an important government official or influential person, i.e. an authorised deputy official. IV 893b

In Ottoman guilds, ~ was the head of a guild, who dealt with the material and administrative aspects of guild life. He was chosen by the guild nobles and his appointment was confirmed by the *ḡāḡl*. IV 894a

In North Africa, the form *kāhiya* was current in Tunisia until recent times to designate the subordinates of the *caïds*, governors at the head of particular administrative divisions. In a more general way, *kāhiya* was in general use with the sense of 'assistant to a high official, president or director'. In Algeria, the *kahya* was a bey's lieutenant, but also a police superintendent and even a simple corporal in the army of *AMĪR* 'Abd al-Kādir. The use of the term for a subordinate endowed it with the pejorative meaning of 'inferior quality'. IV 894b

**khābar** (A, pl. *akhbār*, *akhābir*): a report, piece of information, especially of a historical, biographical or even anecdotal nature. IV 895a; VI 350a; from the 8th/14th century onwards, ~ is used interchangeably with *ḡADĪṬH* and *ḡIKĀYA* in the sense of 'story'. III 369a; and → *ṢĀḤĪB AL-KHĀBAR*

In the science of tradition, ~ refers both to traditions that go back to Muḡammad and to traditions that go back to the Companions or Successors. III 23b; IV 895a

In Arabic grammar, ~ refers to the constituent parts of the nominal phrase, e.g. *zayd<sup>an</sup> karim<sup>an</sup>*, where *zayd*, the first term, is *MUBTADA'*, and *karim*, the second one, is ~. IV 895b; predicate. VIII 384a

♦ **khābar al-wāḡid**: in the science of tradition, a tradition going back to a single authority. Synonyms are *khābar al-āḡad* (→ *ĀḡĀD*, and III 25b), *khābar al-infirād* and *khābar al-khāṣṣa*. IV 896a

**khābn** (A): in prosody, a deviation in the metre because of the loss of the second consonant of a foot, e.g. the *sin* in *muṣṣafīlun*. I 672a

**khābrā'** (A, pl. *khābārī*): a silt flat, as is common in the Syrian desert, which comprises part of Syria, Jordan and northern Saudi Arabia and is mostly composed of highly dissected terrain. The rainfall, which usually occurs in the form of sudden cloudbursts, picks up a large amount of material from the erosion remnants and carries it inland downstream at high velocities. When such a stream reaches a gently sloping and wide open area, the ensuing loss in the velocity of the water stream causes the silts to be deposited. A ~ is the resulting silt flat. II 248b; IV 897b

In Arabia, ~ is a hollow with an impervious bottom holding water for while after rain. I 538a

**khādim** (A): a (free) servant, domestic; eunuch. IV 899a

In North Africa, ~ has acquired the specialised meaning of negress, while *khdim* is used for a domestic servant. IV 899a

♦ **khādim al-ḡaramayn**: lit. servant of the two holy places (that is, Mecca and Medina), a title used by a number of Mamlūk and Ottoman sultans. IV 899b  
**khādira** (A): a productive palm tree which has lost its dates when they were still green. VII 923b

**kh<sup>h</sup>ādja** (P, pl. *kh<sup>h</sup>ādjegān*): a title used in many different senses in Islamic lands. In earlier times it was variously used of scholars, teachers, merchants, ministers and eunuchs. In mediaeval Egypt it was a title for important Persian and other foreign merchants. In Sāmānid times, with the epithet *buzurg* 'great', it designated the head of the administration; later, ~ was a title frequently accorded to viziers, teachers, writers, rich men, and merchants. In the Ottoman empire it was used of the *ulema*, and in the plural form *kh<sup>h</sup>ādjegān* designated certain classes of civilian officials. In modern Turkey, pronounced *hodja* (modern orthography *hoca*) it designates the professional men of religion, but is used as a form of address for teachers in general. In Egypt and the Levant (pronounced *khawāga* or *khawādja*), it was used for merchants, then more particularly for non-Muslim merchants, and then as a more or less polite form of address for non-Muslims in general. IV 907a; IV 1092b

In India, ~ designates those Ismā'īlis who follow the Agha *Khān*. IV 907a; as *khōdja*, the name of an Indian caste consisting mostly of Nizāri Ismā'īlis and some sunnis and Twelver *shī'is* split off from the Ismā'īli community; in a looser sense, *khōdja* refers to the Indian Nizāris in general. V 25b

♦ **kh<sup>h</sup>ādja-i-djāhān**: a title of high dignitaries in various sultanates of India, notably the sultanate of Dihli, the Bahmanids, and the sultanate of Madura. IV 907b

**khāfara** (A): protection, used, often together with *ḡIMĀYA*, to designate certain social practices. Originally, it primarily denoted the protection which Arab tribes extended to merchants, travellers and pilgrims crossing their territories, often in return for payment or as part of an agreement. Later, the word's usage became extended to the 'protection' in return for an obligatory payment exacted by various social groups from other groups or from richer individuals. IV 913a

**khāfd** (A), or *khifād*: female excision, corresponding to *khitan*, the circumcision of boys. Under Islam, ~ has never been regarded as obligatory, but has been considered as recommended. IV 913a; VIII 824b

For its use in grammar, → *DJARR*

**khāfif** (A): in prosody, the name of the eleventh Arabic metre, I 670a; and → *ḡĀḤD*

**khāfiyye** (T, < A): lit. secret (police); under the Ottoman sultan 'Abd al-ḡamid II, ~ came to mean a network of espionage and informing, and included the whole range of informers and spies from the highest social levels to the lowest. I 64a

**khāftān** (P), or *kaftān*, *kuftān*: an ample, full-length robe with sleeves that buttons down the front. This originally Persian garment became extremely popular throughout the Arab world. V 737b

**khākān** (Mon *kaghan* or *khaghan*): a title borrowed by the Turks from the Juan-juan meaning (supreme) ruler. It was applied by the Turks and the mediaeval Muslim geographers and historians to the heads of the various Turkish confederations, but also to other non-Muslim rulers such as the Emperor of China. IV 915a; VIII 621b; In the form *ka'an* it was borne by the successors of Čingiz-Khān, the Mongol Great Khāns in Karakorum and Peking. IV 915a

♦ **khākāni** (A): a beggar in the time of al-Djāhiz, who painted over his face in order to make it swell up; possibly a male prostitute. VII 494b

**khāl** (A, pl. *akhwāl*): maternal uncle, whether a full, consanguineous or uterine one. The paternal uncle is *'amm* (pl. *a'mām*). IV 916a

**khāl'** (A): in medicine, luxation. II 481b

**khālaf** → AL-SALAF WA 'L-KHALAF

**khālī** → KĀLĪ

**khālīdj** → DHIRĀ'

**khālifa** (A): caliph. As a title, after the first four caliphs, Abū Bakr, 'Umar, 'Uthmān and 'Alī, ~ passed to the Umayyads, then to the 'Abbāsids. But it was also assumed by the Spanish Umayyad 'Abd al-Rahmān III and his successors as well as by shi'i Fātimids, the Hafsids and the Marinids. ~ was never officially transferred to the Ottoman sultans. IV 937a; ~ was also used as a title during the Sudanese Mahdist period (1881-1898). IV 952b

In political theory, ~ is the title of the leader of the Muslim community. The full title is *khālifāt rasūl allāh* 'successor of the messenger of God'. IV 947b

In mysticism, ~ may have any of the following meanings, all carrying the idea of vicarship: the KURB or perfect man, *al-insān al-kāmil*, around whom the spheres of being evolve, upon whom the Muḥammadan Reality, which is the hidden side of his own reality, irradiates; the successor of the (alleged) founder of an order or of the deceased leader of a group of mystics; a MURĪD who, after having reached a certain stage of mystical perfection, is granted permission by his spiritual master to initiate novices and to guide them on the mystical path; the deputy of the head of an order in a particular area; the pre-eminent representative and principal propagator of an order in a particular area acting independently. IV 950a

Among the Bektāshīyya, ~ refers to a rank of spiritual achievement which could be attained only by those who had been ordained as *bābā*, head of a *tekke* (→ KHĀNKAH). IV 951b

Among the Sanūsīyya, ~ may denote the representative of the head of the order who has been sent on a mission to a ZAWIYA. IV 952a

Among the Nizārī Ismā'īlīs, a plenipotentiary of the long-hidden IMĀM. I 353b

**khālīṣa** (P, < A; pl. *khālīṣajāt*): in Persia, crown lands, and lesser rivers, KANĀTS

and wells belonging to the crown. IV 972b

Under the Dihlī sultanate, ~ land was an area under direct revenue administration from which the troops could be paid in cash. II 272b

**khalk** (A): creation. IV 980a; and → IBDĀ'

♦ **khalkdjilik** (T): democracy. VIII 219a

**khālwa** (A): privacy, seclusion.

In mysticism, ~ means 'retirement, seclusion, retreat', and, more specifically, 'isolation in a solitary place or cell', involving spiritual exercises. IV 990a

In law, the theory of ~ is that consummation between husband and wife is presumed to have occurred if they have been alone together in a place where it would have been possible for them to have had sexual intercourse. III 1011a

In North Africa, ~ is used for a heap of stones where women, for purposes of a mystical nature, attach rags to reeds planted between the stones and where they burn benzoin and styrax in potsherds. IV 381b; V 1201b

**khālwaṭīyya** (A): a variety of 'ABĀ' made in Ḥasbaya. V 741a

**khāmīs** (A): in military science, the five elements into which the army is divided: the centre, right wing, left wing, vanguard, and rear guard. III 182a; and →

KHAMSA WA-KHAMIS

**khāmriyya** (A): in poetry, a Bacchic or wine poem. This name does not seem to be attested in the mediaeval nomenclature of the genres. The usual expressions *al-kawl fi 'l-khamr*, *lahu ma'ānī fi 'l-khamr*, *waṣṣāf li 'l-khamr*, indicate the existence of themes, but do not include any willingness to organise them into an independent poem. IV 998a

**khamsa** (A): five; also, a piece of jewellery called 'the hand of Fatma' which is used as an amulet. I 786a; IV 1009a

In Persian and Turkish literature, a set of five MATHNAWI poems, e.g. the five epic poems of Nizāmī of Gandja. IV 1009b

♦ **khamsa wa-khamīs**: a formula said against the evil eye. IV 1009a

**khān** (T, P): in Turkish, a title first used by the T'u-chüeh apparently as a synonym of *kaghan*, the later KHĀKĀN, with which its relationship is obscure; ~ was afterwards normally applied to subordinate rulers. The term was applied to various ranks throughout Islamic history, surviving into modern times in much the sense of the English 'esquire'. IV 1010b

In military science, ~ was used for a commander of ten thousand soldiers. IV 1019b

In India today, ~ is a common affix to the names of Muslims of all classes and is often regarded as a surname. IV 1010b

Of Persian origin, ~ designates both a staging-post and lodging on the main communication routes, and a warehouse, later a hostelry in the more important urban centres. IV 228a; IV 1010b; sometimes the urban ~ would be not a structure, but a group of several specialised markets, like the Khān al-Khalīlī in Cairo, a collection of shops enclosed by two large gateways. IV 1015b

♦ *khān khānān* : a high military title in mediaeval Indo-Muslim usage, the highest title conferred on an officer of the state. IV 1019b; V 629b

♦ *khānēdān* → DEREBEY

♦ *khānqāh* (P, pl. *khawānīk*, *khānqāhāt*) : a building usually reserved for Muslim mystics belonging to a dervish order. The terms *ribāt*, *tekke* and *Zāwīya* refer to establishments with similar aims. The usual translation of 'monastery' does not convey the complexity of the institution. IV 433a; IV 1025a; VIII 494a

♦ *khānāzād* : under the Mughals, a noble belonging to families previously connected with imperial service. VII 322a

*khāniq* (A) : choking.

♦ *khāniq al-dhī'b* → AKŪNITUN

♦ *khāniq al-nimr* → AKŪNITUN

*khānsālār* (P) : the overseer of the food at the court of the Muslim sovereigns. II 15a; VIII 954a; steward. VIII 924b

*khār cini* → TĀLIKŪN

*khāradj* (A), and *khāṣaf*, *naṣif* : a term in the vocabulary of colour meaning a mixture, a combination of two colours sometimes regarded as opposites. V 699b

*khāradj* (A, < Gk) : tax, more specifically, land tax. IV 1030b; in mediaeval Persian usage and in the Ottoman empire, ~ also meant a tribute, taken from e.g. the peace agreements made after the victories of the Ottomans in the West. IV 1034a; IV 1055a

In Ottoman usage, ~ denoted both the land tax and the poll-tax on the state's non-Muslim subjects. IV 1053b

In the Muslim West, ~ was the tax imposed upon prostitutes, who were called *khāradjiyyāt* or *khāradjiyāt*. S 134a; and → DĀR

For ~ in India, → MUWAZẒAF

*khārdja* → MUWASHSHAH

*khārdjlik* (T) : in the Ottoman period, a sum (usually 50 AKÇE per person) collected annually by the ESHKINDJ 'auxiliary soldier', from an assistant, YAMAĞ, to join the sultan's army on an expedition. II 714b

*khārfūsh* → HARFUSH

*khārif* (A) : in India, the harvest collected after the end of the rains. II 909a

*khārtāwi* (T) : a high, pointed KAVUK, worn with a turban rolled around, whose end was often left free. It was worn in Turkey from the 17th century on. V 751b

*khāruḥ al-baḥr* (A), or *umm zubayha* : the manatee, one of the sirenian mammals or 'sea cows'. VIII 1022b

*khārwār* (P) : a donkey's load, a unit of weight which was widespread in the Persian lands in all periods. The Būyid ruler 'Aḍud al-Dawla fixed it at 96.35 kg, but in later times a heavier ~ was introduced, weighing 288 kg; at present a ~ of 297 kg is widespread, although others are used. VI 120b

*khāṣaf* → KHARADJ

*khāshab* (A) : wood. IV 1085a

♦ *khāshaba* (A, pl. *khāshabāt*; T *lawh*) : a plate of wood through which a knotted string was threaded, the only instrument for measurement used in mediaeval Islamic navigation. The ~ was used for measuring the altitude of a star above the horizon. It was held at fixed distances from the eye using the knots placed on the string, and this enabled the height of the plate to measure different angular altitudes. The ~ originally represented the hand of the navigator held at arm's length. VII 51a

In the plural, *khāshabāt* was the name given to wooden pillars which in mediaeval times were driven into the seabed at the place where the Shaṭṭ al-'Arab empties into the Gulf, to guide sailors in danger of being drawn into a dangerous whirlpool and also on occasion to signal the approach of pirates. IV 1086a

*khāshāsh* → HĀSHARĀT

*khāshm* → DJABAL

*khāshī* (A, pl. *khāshyān*) : the man or animal who has undergone the ablation of the testicles; the complete eunuch, deprived of all his sexual organs, is a *madjībūb*. IV 1087a

*khāsmān* (A, s. *khāsm*, pl. *khūṣūm* or *khūṣamā'*) : in law, the (two) parties to a lawsuit, whereby each party is the *khāsm* of the other. II 171a

*khāṣṣ* (A, fem. *khāṣṣa*) : 'personal, private, pertaining to the state or ruler', a term used in Ottoman administration. At first used interchangeably, later, *khāṣṣa* came to be used for the services and matters concerning the ruler and his palace, while ~ was used rather for the private estates of the ruler. IV 972b; IV 1094a; and → MAMLAKA

In magic, *khāṣṣa* (pl. *khāwāṣṣ*), also *khāṣṣiyya* (pl. *khāṣṣiyyāt*), in the meaning of 'sympathetic quality', is a recurring theme, indicating the unaccountable, esoteric forces in animate and inanimate Nature. It was believed that all objects were in relation to one another through sympathy and antipathy and that diseases could be caused and cured, good and ill fortune be brought about as a result of the relations of these tensions. IV 1097b

*Al-khāṣṣa* also denotes the elite, the notables, or the aristocracy, and is frequently mentioned in one breath with its counterpart *al-'amma*, which signifies commonality, the plebs, or the masses. I 491a; IV 1098a; in Ismā'īli usage, the *khāṣṣ* were the elite who knew the BĀṬIN, and the *'amm*, the ignorant generality. I 1099a

and → DABĪR

♦ *khāṣṣ al-khāṣṣ* : 'specific difference' or 'the particular of the particular', a term in logic for what constitutes the species. It is the simple universal attributed to the species in reply to the question: what is it in its essence in relation to its genus. II 837a

♦ *khāṣṣa* → KHĀṢṢ

♦ *khāṣṣa-niwīs* (Ind.P) : in the Dihli sultanate, the secretary attached to the court or on court duty. IV 759a

- ♦ **khawāṣṣ al-kur'ān** : the art of drawing prognostications from verses of the Qur'ān to which beneficial effects are attributed. IV 1133b
- ♦ 'ilm al-khawāṣṣ : the knowledge of the natural properties of the letters, based on alchemy. III 595b

**khāṣṣakiyya** (A) : under the Mamlūks, the sultan's bodyguard and select retinue, considered to be the most prestigious body within the Mamlūk military aristocracy. IV 1100a

**khāṣṣeki** (T, < P *khāṣṣagī*, < A *khāṣṣ* 'private, special, confidential') : a term applied to persons in the personal service of Ottoman rulers, both in the palace from the 10th/16th to the 13th/19th centuries, e.g. the sultan's concubines, whose number varied between four and seven. The favourites were honoured by the title of *kādīn*. Those who bore him a child were called *khāṣṣeki sultān*; and in the military organisation, where the 14th, 49th, 66th, and 67th companies or *ortas* of the Janissary corps were called *khāṣṣeki ortaları*. IV 1100a

♦ **khāṣṣeki sultān** → **KHĀṢṢEKI**

**khat'** → **KHAT'**

**khaṭa'** (A) : a mistake, which is made in thought, speech or action; hence in the field of knowledge, error; in that of action, omission, failure, all this, of course, unintentional. IV 1100b

In logic, ~ denotes an error; the opposite is *ṣawāb*. IV 1101a

In law, ~ or *khaṭ'* is an unintentional action, an act contrary to law, in which the intention of committing an illegal act is lacking, while the action itself may be deliberate; the opposite is *'amd*. IV 768b; IV 1101b

**khātām** (A), or *khātim* : a seal, signet, signet-ring; the impression (also *khātm*) as well as the actual seal-matrix. ~ is applied not only to seals proper, engraved in incuse characters with retrograde inscriptions, but also to the very common seal-like objects with regular inscriptions of a pious or auspicious character; indeed, anything with an inscription stamped upon it may be called ~. II 306a; IV 1102b

In Morocco, at the present time, ~ denotes also any kind of ring worn on the finger. IV 1105b

**khāṭi'a** → **DJĦANB**

**khāṭib** (A, pl. *khutabā'*) : among the ancient Arabs, the name for the spokesman of the tribe, often mentioned along with the *shā'ir*, the poet. The distinction between the two is not absolutely definite, but essentially is that the *shā'ir* uses the poetic form while the ~ expresses himself in prose, often, however, also in *SADJ* 'rhymed prose'. IV 1109b

In early Islam, with the advent of the *khutba*, the address from the minbar in the mosque, the ~ was given a specifically religious character. IV 1110a; preacher of the Friday sermon. VIII 955a

**khātim** → **DJADWAL**; **KHĀTAM**

**khātm** → **KHĀTAM**

**khatma** (A), or *khīma* : the technical name for the recitation of the whole of the Qur'ān from the beginning to end. IV 1112b

In classical Muslim administration, ~ is the statement of income and expenditure prepared and presented monthly by the **DJĦABDĦ** to the **DJĦWĦN**. II 78b

♦ **al-khatma al-djāmi'a** : in classical Muslim administration, the annual statement. II 78b

**khāṭṭ** (A) : writing. IV 1113a

In divination, ~ (or *raml*) is the line which the geomancer traces on the sand when he is practising *psammomancy*; also, the black or white lines on the hooves of wild cattle or on the flanks and the backs of stags. IV 1128b

♦ **khāṭṭ al-idjāza** → **RIKĀ'**

♦ **khāṭṭ-i mu'ammā'i** : an artificial script used in both Persia and Turkey, ~ is the re-arrangement of a **HADITH** or some other important saying in a way which is difficult to read. IV 1126b

♦ **khāṭṭ-i shadjari** : 'tree-like writing', a name given by western scholars to an artificial script, applied to **THULUTH** and used both in Persia and Turkey for writing book titles, in which the letters bear a resemblance to the branches of a tree. IV 1126b

♦ **khāṭṭ-i sūnbūli** : 'hyacinth script', a script invented by the Turkish calligrapher 'Arif Hikmet (d. 1337/1918), in which the letters resemble a hyacinth and are also reminiscent of **DJĦWĦNĦ** letters. IV 1126b

♦ **al-khāṭṭ bi-raml** : Arab geomancy. IV 1128b

**khāṭṭāra** (Mor, pop. *khettara* or *rhettara*) : a term used to designate the underground draining system, existing especially in Marrakesh, with wells sunk to a depth of 40 m. IV 532b

**khātūn** : a title of Soghdian origin borne by the wives and female relations of the T'u-chüeh and subsequent Turkish rulers. It was employed by the Saldjūks and Kh'arazm-Shāhs and even by the various Čingizid dynasties. It was displaced in Central Asia in the Timūrid period by *begūm*, which passed into India and is still used in Pakistan as the title of a lady of rank (→ **BEGAM**). IV 1133a

**khāwa** (A, < *ikhāwa* 'brotherliness') : a term formerly used in the Arabian peninsula for payments made in return for the right to enter alien territory and for protection while staying there. Similar payments made by pilgrim caravans on the way to the Holy Cities were called *ṣurra*. IV 1133a

**khawārik al-'ādāt** (A) : among the Sa'diyya Sūfi order, deeds transcending the natural order, such as healing, spectacles involving body piercing, *darb al-ṣilāh*, and, best known, the **DAWSA**. VIII 728b

**khawāṣṣ al-kur'ān** → **KHĀṢṢA**

**khawātim** (A, s. *khātima*) : in the science of diplomacy, the concluding protocol of documents, consisting of the **ISTITHNĀ'**, the *ta'rikh* (dating), and the *'alāma* (signature). II 302a

**khawf** → **ṢALĀT AL-KHAWF**

**khawr** (A): in the Arabian peninsula, a term for an inlet in the Arabian shores of the Persian Gulf; a submarine valley. I 536a; also, a desert well with water too salty for humans to drink from. I 538b

**khawta** → **KHIRNIK**

**khayāl** (A): figure. IV 602b

In Indian music, ~ is the most important song form in the classical repertoire. It arose as a reaction to the traditional rigid and austere composition *dhruvad*. Its content deals primarily with religious and amorous themes, and consists of a relatively short set piece employed as the basis for improvisation. III 453b; IV 1136a

♦ **khayāl al-zill**: the shadow-play, possibly brought over from south-east Asia or India and performed in Muslim lands from the 6th/12th to the present century. IV 602b; IV 1136b

**khayāshim** (A, s. *khayshūm*): the nasal cavities. VIII 121a

**khaylāniyyāt** (A), or *banāt al-mā'*: the sirenian mammals or 'sea cows'. VIII 1022b

**khayma** (A): a tent; ~ was originally used to denote a rudimentary shelter, circular in construction, erected on three or four stakes driven into the ground with supporting cross-members covered with branches or grass. IV 1147a

♦ **khaymānegan** (T): lit. people living in tents.

In Ottoman administration, any wandering subject who might come and exploit the land on a temporary basis, paying rents or tithes to the owner. VI 960a

**khayr** (A): charity, gifts in money or kind from individuals or voluntary associations to needy persons. In Islam, to make such gifts is a religious act. The word has the sense of freely choosing something, i.e. virtue or goodness, a service to others beyond one's kin. It also means goods such as property or things that have material value. IV 1151a

♦ **khayr wa-khidmat**: among the AHL-I HAḲḲ, an offering of cooked or prepared victuals, like sugar, bread etc., which with raw offerings of male animals (→ **NADHR WA-NIYĀZ**) is an indispensable feature of a **DHIKR** session. I 261b

**khaysh** (A, pl. *khuyūsh, akhyāsh*, n. of unity, *khaysha*): a coarse, loose linen made with flax of poor quality and used in the manufacture of sacks, wrappings and rudimentary tents; also, a kind of fan, still used in 'Irāk, where it is now called by the Indian name *pānka*. IV 1160b

**khayyāt** (A): a tailor, dressmaker. IV 1161a

**khayzurān** (A): a rod, one of the insignia of sovereignty of the Umayyad caliphs in Muslim Spain. IV 377b; bamboo. IV 682a; VIII 1022a

**khāzin** (A, pl. *khuzān, khazana*): lit. he who keeps safe, stores something away; a term for a quite menial and lowly member of the 'Abbāsid caliphal household. IV 1181b; a keeper of books or librarian. IV 1182a; VI 199a

As a term of mediaeval Islamic administration, ~ stands for certain members of the financial departments and also of the chancery; an archivist. III 304b; IV 1181b

The plural *khazana* is found in the Qur'an and denotes the angels who guard Paradise and Hell. IV 1181b

**khazine** (T, < A *khazina*): the Ottoman state treasury. IV 1183b; the annual income of a province sent to Istanbul. IV 1184b

In popular language, ~ gradually took the form of *khazne*, and came to be used as a place for storing any kind of goods or for storing water. IV 1183b; and → **KHZĀNA**

**khazir** (A), or *khazira*: a gruel generally made from bran and meat cut up into small pieces and cooked in water, eaten by pre-Islamic Arabs. II 1059a

**khazne** → **KHAZINE**

**khazz** (A): a term for a mixture of silk and wool, but sometimes also used for silk. III 209b

**khel** → **TIRA**

**khettara** → **KHATTĀRA**

**khībā'** (A): a kind of tent, probably similar to the **BAYT** in size, but distinguished from it by the camel hair (*wabar*) or wool that was used to make the awning. Apparently, it was the usual dwelling of the cameleer nomads. It is impossible to be certain whether the distinction between ~ and *bayt* corresponds to a different geographical distribution, to a contrast between two large categories of nomads in Arabia, or simply to different levels of life within one tribe. IV 1147a

**khibyāra** → **BATRĀKH**

**khidāb** (A): the dyeing of certain parts of the body (and especially, in regard to men, the beard and hair) by means of henna or some similar substance. V 1b

**khidhlān** (A): in theology, a term applied exclusively to God when He withdraws His grace or help from man. Its opposite is **LUTĒ**. I 413b; V 3b

**khidiw** (A, < P): khedive, the title of the rulers of Egypt in the later 19th and early 20th centuries. In a way, ~ was a unique title among the vassals of the Ottoman sultan, which the ambitious viceroy of Egypt sought precisely in order to set himself apart and above so many other governors and viceroys of Ottoman dominions. V 4a

**khidmet** (T): one of seven services to be rendered by the **RA'IIYA** to the **TIMĀR**-holder (→ **SERBEST**) such as the provision of hay, straw, wood, etc. II 32a; and → **KHAYR WA-KHIDMET**

♦ **khidmet akčesi**, or *ma'ishet* 'livelihood': in the Ottoman tax system, service-money which government agents were allowed to collect for themselves as a small fee for their services. VIII 487b

**khidr** (A, pl. *khudūr*): the section inside the Arab tent reserved for women. The term derives from the name of the curtain which separated this section from the rest of the tent. IV 1148a

**khifād** → **KHAFD**

**khil'a** (A, pl. *khilā'*): a robe of honour, also called *tashrif*. Throughout much of the mediaeval period, the term did not designate a single item of clothing, but

rather a variety of fine garments and ensembles which were presented by rulers to subjects whom they wished to reward or to single out for distinction. These robes were normally embellished with embroidered bands with inscriptions known as *ṭirāz* and were produced in the royal factories. I 24a; V 6a; V 737a  
 ♦ *khil'et behā* (T): lit. the price of a *khil'ā*, a sum of money given in place of the robe of honour to Janissary officers upon the accession of a sultan in the Ottoman empire. V 6b

*khimi* (A, < Gk): a kind of edible mussel, probably the *Chana Lazarus* L., the juice of which is said to get the digestion going. VIII 707a

*khinnaws* (A, pl. *khanānis*): a piglet. V 8a

*khinzir* (A, pl. *khanāzir*): the pig. In North Africa, *hallūf* is preferred, while the Touaregs use *azubara*, or *tažubarat*. V 8a

In medicine, the plural form *khanāzir* denotes scrofulous growths on the neck. V 9b

♦ *khinzir al-bahr*: 'sea-pig', the dolphin and porpoise, also called *bunbuk*. V 9b; VIII 1022b

*khirka* (A): the patched robe of the *ṣūfis*, synonymous with *dik*. V 737a; V 741a; a veil, head scarf, worn by women in the Arab East. V 741a; in Turkey, a full, short caftan with sleeves. V 752a; and → *MANDİL*

In mysticism, from the original meaning of cloak, ~ has been broadened to designate the initiation as such. V 17b; followed by a noun complement, it may serve to define various categories or degrees of initiation to the mystical path, e.g. *khirkat al-irāda*, *khirkat al-tabarruk*. V 18a

♦ *khirkat al-futuwwa*: the act of investiture originally conferred by the 'Abbāsid caliphs and later by the Ayyūbid sultans, which was one of the features marking out the chivalric orders of the Islamic world before they spread into Christendom. V 18a

♦ *khirka khidriyya*: 'investiture by al-Khidr', an expression describing those cases in which some contemplatives are said to have received spiritual direction directly from the powerful and mysterious person who, in the Qur'ān, shows a wisdom superior to the prophetic law. V 17b

♦ *khirka-yi sa'adet* (T): under the Ottomans, the annual ceremony held on 15 Ramaḍān of honouring the collection of relics preserved in the treasury of the Topkapı palace in Istanbul. II 695b; and → *KHIRKA-YI SHERIF*

♦ *khirka-yi sherif* (T), or *KHIRKA-YI SĀ'ĀDET*: one of the mantles attributed to the Prophet, preserved at the Topkapı palace in Istanbul. II 695b; V 18a

*khirnik* (A, pl. *kharānik*), or *kharawia*: the leveret, a young hare. S 84b

*khitan* (A): (male) circumcision. V 20a; VIII 824b

♦ *al-khitānāni*: the two circumcised parts, i.e. that of the male and the female. V 20a

*khitba* (A): 'demand in marriage', betrothal. ~ does not involve any legal obligation and is not a legal act, but certain effects nevertheless follow from it, al-

though the law schools differ: the right of seeing the woman, and the right of priority, in that once a woman is betrothed to a man, that woman cannot be sought in marriage by another man. V 22b; a solicitation, which usually prefaces the marriage contract. VIII 27b

*khitma* → *KHATMA*

*khitr* → *NIL*

*khitta* (A, pl. *khitat*): a piece of land marked out for building upon, a term used of the lands allotted to tribal groups and individuals in the garrison cities founded by the Arabs at the time of the conquests. V 23a

*khīyār* (A): in law, the option or right of withdrawal, i.e. the right for the parties involved to terminate the legal act unilaterally. V 25a

♦ *khīyār al-madjlis*: in law, a Meccan doctrine, later taken up by al-Shāfi'i, whereby an offer in a transaction can be withdrawn after it has been accepted, as long as the two parties have not separated. I 1111b; III 1017a

♦ *khīyār al-shart*: in law, a clause by means of which, in certain legal acts (in particular, contracts), one of the parties, or both of them, reserve the right to annul or to confirm, within a specified time, the legal act which they have just drawn up. V 25a

♦ *khīyār al-ta'yin*: in law, a clause allowing the one making the stipulation to make his final choice between the different objects of one and the same obligation. V 25b

*khniif* → *AKHNIF*

*khōdja* → *KH'ĀDJĀ*

*khotoz* (T): a popular feminine head-gear in the form of a conical *KŪLĀH* or hood decorated with a fine scarf or shawl and trimmed with feathers, precious stones and ribbons, worn in Ottoman Turkey. V 751b

*khudāwendigār* (P): a title used for commanders and viziers during the Saldjūk period. As an attribute, the term was also used for mystics like *Djalāl al-Din Rumi*. V 44b

In Ottoman usage, the term was used as the title of *Murād I*, and as the name of the *SANDJAK* and province of Bursa. V 44b

*khuff* (A): a sort of shoe or boot made of leather, worn in early Islamic times. V 735b; a leather outer sock, still worn in the Arab East. V 741a

*khul'* (A): in law, a negotiated divorce. III 19a; IV 286a; a divorce at the instance of the wife, who must pay compensation to the husband. VI 477b

*khulāṣa* (A): in literature, a technical term referring to a selection made from an extensive work. VII 528b

*khuluww al-intifā'* (A): in law, a system in Egypt and Palestine for repairs and setting up of installations, whose main features were a loan made to the *WAḤF* and the right of the *wakf* at any time to repurchase the property and repay the tenant the added value. S 368b

In Algeria and Tunis, ~ was rather like *hikr*, long-term leasing of *WAḤF* prop-

- erty, and involved perpetual usufruct or even 'co-proprietorship' with the *wakf*. S 368b
- khumāsiyy** (A): 'a boy five spans in height, said of him who is increasing in height' (Lane). VIII 822a
- khūmbara** (T), or *kūmbara*: bombs, used in Ottoman warfare. There is mention in the sources of bombs made of glass and of bronze: *shishe khūmbara*, *tundj khūmbara*. I 1063a
- ♦ **khūmbaradjī** (T, < P): in the Ottoman military, a bombardier, grenadier. I 1062a; V 52b
- khums** → PENDJIK
- khurāfa** (A): a fabulous story; superstition, fairy tale, legend. III 369b
- khurūdī** (A): in prosody, the letter of prolongation following the *hā'* as *WAṢL* (as in *yaktulūhū*). IV 412a
- khuss** (A): the son of a man and of a *djinnīyya*. III 454b
- ♦ **khussān**: according to Ibn Durayd, the stars around the (North) Pole that never set, i.e. the circumpolar stars. VIII 101a
- khūṣūf** → KUSUF
- khūṭba** (A): sermon, address by the *khatib*, especially during the Friday service, on the celebration of the two festivals, in services held at particular occasions such as an eclipse or excessive drought. V 74a; a pious address, such as may be delivered by the *WALI* of the bride on the marriage occasion. VIII 27b; and → LAYT
- khuwān** (A): a solid, low 'table', synonymous with *mā'ida*. S 99b
- khuzaz** (A, pl. *khizzān*, *akhizza*), or *hawshab*, *kuffa*: the male hare, or buck. S 84b
- khāna** (Mor): the official tent of state authorities, of conical design and made of unbleached cloth decorated with black patterns. IV 1149
- kiaī** → KYAHI
- kibd** → KABID
- kibla** (A): the direction of Mecca (or, to be exact, of the Ka'ba or the point between the *mizāb* 'water-spout', and the western corner of it), towards which the worshipper must direct himself for prayer. IV 318a; V 82a; V 323b; VIII 1054a
- In many Muslim lands, ~ has become the name of a point of the compass, according to the direction in which Mecca lies; thus ~ (pronounced *ibla*) means in Egypt and Palestine, south, whereas in North Africa, east. V 82b; V 1169a
- kibrit** (A, < Akk): sulphur. V 88b
- kīdam** (A): in philosophy and theology, the term for eternity. V 95a
- kighadj** (A, < T *kighač* 'slope, incline'): a term denoting either an exercise in which an archer, shooting parallel with his left thigh, shoots at a ground target, or else any kind of downwards shot made from horseback. Possibly, it also means shooting rearwards by a group of cavalymen at full gallop. IV 801b
- kikha** (K): an elected chief of a Kurdish village. V 472a
- kilim** (T, < P *gilim*): a woolen rug generally long and narrow in shape. S 136a

- kily** (A, < Ar): potash, potassium carbonate [ $K_2CO_3$ ], but also soda, sodium carbonate [ $Na_2CO_3$ ]; ~ thus indicates the salt which is won from the ashes of alkaline plants, but is also confusingly used for the ashes themselves and the lye. Synonyms are *shabb al-'usfur* and *shabb al-asākifa*. V 107a
- kimar** (A): gambling, strictly prohibited according to Islamic law. V 108b
- kimi** (A): in law, non-fungible. S 55a
- kināya** (A): in rhetoric, a term corresponding approximately to metonymy and meaning the replacement, under certain conditions, of a word by another which has a logical connection with it (from cause to effect, from containing to contained, from physical to moral, by apposition etc.); ~ constitutes a particular type of metaphor. V 116b
- kinbār** (A): coconut palm fibre. VIII 811a
- kindil** (A, < Gk): a cylindrical quiver in which the arrows are placed with their heads downwards, as opposed to the procedure with the *DJĀBA*. IV 799b
- kinna** (A): galbanum, the desiccated latex of *Ferula galbaniflua*, used as a spice and medicine. VIII 1042b
- kirā'** (A): in law, a term meaning the leasing or hiring out of things, in particular immovable property and ships and beasts which are used for transportation. V 126b
- kirā'a** (A): reading.  
In the science of the Qur'ān, ~ means recitation; a special reading of a word or of a single passage of the Qur'ān; a particular reading, or redaction, of the entire Qur'ān. V 127a
- kirād** → MUDĀRABA
- kirān** (A): in astrology, the conjunction; without further qualification, this refers to the mean or true conjunction of Saturn and Jupiter. V 130b; VIII 833a
- In astronomy, ~ is sometimes used in place of *idjtimā'*, the conjunction of the sun and moon. IV 259a
- In the context of the pilgrimage, ~ denotes one of three methods of performing the pilgrimage, viz. when the 'umra 'Little Pilgrimage' and the *hadj* 'Great Pilgrimage' are performed together. The other two methods are *IFRĀD* and *TAMATTU'*. III 35a; III 53b
- In the terminology of ploughmen, ~ (or *karan*) refers to a rope passing over the oxen's head and attached to the beam of the tiller. VII 22b
- kirāt** (A, < Gk): a unit of weight. 24 *kirāts* made up a *mithkāl*, which was equal to 60 barley grains. VI 118a; on the other hand, sometimes 4 barley grains made a ~. III 10b; V 11b
- kirkira** → ŠADR
- kirš** → KURŠ
- kirshiyāt** (A): fishes of cartilaginous skeleton, in other words the selachians or squalidae. VIII 1022b
- kirtās** (A, < Gk): papyrus, papyrus roll; parchment; rag paper. IV 742a; V 173b;

VIII 261b; VIII 407b; bag. V 174a

In medicine, ~ refers to a dressing, and a kind of absorbent gauze. V 174a

kis → MUKAYYIS

**kışās** (A) : in law, retaliation (syn. *kawād*), which is applied in cases of killing (*kışās fi 'l-nafs*), and of wounding which do not prove fatal (*kışās fi-mā dūn al-nafs*). IV 770a; V 177a

**kışlak** (T, < *kışh* 'winter') : winter quarters, originally applied to the winter quarters, often in warmer, low-lying areas, of pastoral nomads in Inner Asia, and thence to those in regions like Persia and Anatolia. V 182b

In Čaghatay Turkish of Central Asia, the sense of ~ evolved from that of 'the khān's residence, winter quarters of the tribe' into the additional one of 'village'. V 182b

In Ottoman usage, ~ meant 'barracks' and it spread thus with the form *kışla* into the Balkan languages. This meaning has in fact passed into the Arabic colloquials of Syria and Egypt, as has also that of 'hospital, infirmary', so that in Egyptian Arabic we have both *kushlak* 'barracks' and *kashla* 'hospital'. V 182b

**kisma** (A, T *kismet*) : fate, destiny; in this final sense, and especially via Turkish, *kismet* has become familiar in the West as a term for the fatalism popularly attributed to the oriental. V 184a

In mathematics, ~ is the term used for division of a number. III 1139b

In Ottoman usage, *kismet* was also a technical term of the *kassāmlik*, the official department of state responsible for the division of estates between the various heirs, *resm-i kismet* denoting the payment which the *KASSĀM* received from the heirs of a deceased person in payment for the trusteeship of the estate. IV 735b; V 184b

kismet → KISMA

kisr → FALĪDJA

**kışsa** (A, pl. *kışās*) : the term which, after a long evolution, is now generally employed in Arabic for the novel, while its diminutive *ukūsha* (pl. *akāshīs*) has sometimes been adopted as the equivalent of novella, short story, before being ineptly replaced by a calque from the English 'short story', *kışsa kaşıra*. V 185b; used of every kind of story, but applied particularly to edifying tales and stories of the prophets. III 369a; V 186b

In the science of diplomatic, ~ was the term for petition. II 306a

♦ *kışsa-kh\*ān* (T) : the Turkish equivalent of Arabic *kaşās*, a teller of stories about the pre-Islamic prophets, the champions of Islam or the great mystic figures. III 374a; V 951a

**kist** (A) : a measure of weight used for olive oil in Egypt during the period of the Umayyad and 'Abbāsid caliphs. Its actual weight varied. VI 119a

**kistās** (A, < Gk or Ar) : the Qur'ānic word for the common balance. VII 195b

**kitābiyya** (A) : a Muslim slave woman. VII 474b

kitār, kitārā → KITHĀRA

**kithāra** (A), or *kitārā* : a musical instrument of the lyre family. It first appears in Arabic literature on music in the 3rd/9th century to denote a Byzantine or Greek instrument of this type. It was made up of a richly-decorated rectangular sound box, two vertical struts fastened together by a yoke and (twelve) strings which were left free at their greatest width. The ~ and the *lūrā* were variants of the same instrument, but the ~ was the instrument for professionals, while the *lūrā* was a smaller instrument played by beginners and amateurs. At a later period, the term, as *kitār*, was used to denote a different instrument, the guitar. V 234a

**kitmān** (A) : secret.

Among the Ibādīyya, a state of secrecy, the condition in which they were to do without an imāmate, because of unfavourable circumstances. III 658a

**kitmir** : the name of the dog in sūra xviii in the Qur'ān; among the Turks of East Turkistan, as in Indonesia, it was still customary in recent times to inscribe letters which it was desired to protect from loss, with ~ instead of 'registered'. I 691b

kitr → NUHĀS

♦ *kitrān* → KATRĀN

**kiyāfa** (A) : in divination, the science of physiognomancy (*kiyāfat al-baṣhar*), and the examination of traces on the ground (*kiyāfat al-aṭhar*). V 234b; VIII 562a

**kiyāma** (A) : in theology, the action of raising oneself, of rising, and of resurrection. V 235b

♦ *yawm al-kiyāma* : the Day of Resurrection, which with the Last Hour (*al-sā'a*) and the Day of Judgement (*yawm al-dīn*) constitute one of the necessary beliefs of Islam. V 235b

**kiyās** (A) : in law, judicial reasoning by analogy, the fourth source of Islamic law. It is the method adopted by the jurists to define a rule which has not been the object of an explicit formulation. III 1026a; V 238b

In grammar, ~ indicates the 'norm', meaning the instrument which enables the grammarian to 'regulate' the morphological or syntactical behaviour of a word, where this is not known through transmission or audition, on the basis of the known behaviour of another word, by means of a certain kind of analogy. It is synonymous with *mikyās*. V 242a

In logic, ~ is the general name for syllogism. I 1327a; II 102b

**kiyūniyā** (A, < Gk) : 'columella', the interior of the Purpura and of the trumpet-snail, which used to be burned for its etching power. VIII 707a

**kiz** (T) : 'girl, unmarried female', but often used with the more restricted meanings of 'daughter, slave girl, concubine'. In mediaeval usage, one of its denotations was 'Christian woman', doubtless influenced by the meanings 'slave girl, concubine'. V 242b

**kizāma** (A, pl. *kaẓā'im*) : in the Hīdjāz, an underground canal used for extracting water from the depths of the earth; especially a series of wells sunk at a certain

- distance from one another and linked by a gallery laid out at a level that does not tap the underground water. IV 532b
- kizil-bāsh** (T): lit. red-head; in its general sense, ~ is used loosely to denote a wide variety of extremist *shī'i* sects, which flourished in Anatolia and Kurdistan from the late 7th/13th century onwards. The common characteristic was the wearing of red headgear. In its specific sense, ~ was a term of opprobrium applied by the Ottoman Turks to the supporters of the Ṣafawid house, and adopted by the latter as a mark of pride. I 262a; III 316a; IV 34b ff.; V 243a; V 437b
- kol** (T): one of three 'arms' of a postal route; also a technical term in administrative language. I 475a
- ♦ **kol aghasi**: a military rank intermediate between those of *yūzbashī* and *binbāshī*; commander of a wing. I 246a
- kontosh** (T): a fur (or caftan) with straight sleeves and a collar, worn in Ottoman Turkey. V 752a
- köprü hākki** (T): a bridge-toll levied in the Ottoman empire. II 147a
- kös** → KROŠA
- kös** (T): a large copper kettledrum, which could measure one-and-a-half metres at the top. It was taken on Ottoman military campaigns and played at official occasions. VI 1008a
- koşh-begi** (T): the title of high officials in the Central Asian khānates in the 16th to 19th centuries, probably with the meaning 'commander of the (royal) camp, quartermaster'. V 273a; S 419b
- kōshk** (T, < P *kūshk*): a pavilion in a pleasure which could be merely a modest shelter or have several rooms. It was rarely a substantial building. The term gave rise to the English 'kiosk'. V 274a
- In Ottoman naval terminology, ~ was the name given to the after-deck or poop cabin. V 274a
- koşma** (T): originally a general term for poetry among the Turkish peoples, later, applied to the native Turkish popular poetry, in contrast to the classical poetry taken from the Persian and based on the laws of Arabic metrics. V 274b; a folk-musical form, which varies in different parts of Anatolia and Azerbaijan, but which contains typically an instrumental introduction, followed by a vocal recitative and melody. V 275b
- kōtwāl** (H): a commander of a fortress, town, etc. V 279b; in India, before and under the Mughals, and in British India for approximately a century more, ~ was used in the sense of 'official responsible for public order and the maintenance of public services in a town'. V 280a
- koyn resmi** (T), or *'adet-i aghnām*: the most important tax levied on livestock in the Ottoman empire at the rate of 1 AKÇE for two sheep, collected directly for the central treasury. II 146b
- kroša** (H, later *kös*, P *karōh*): lit. earshot, this term later became the standard term for describing distance. It has been differently reckoned at different periods and

- in different regions, and has almost everywhere a distinction between a larger and a smaller measure. VII 138b
- kuba'** (A): one of the multiple names for the ray or skate (→ RAYA). VIII 1022b; and → DJAMAL AL-BAHR
- kubba** (A, T *kubbe*): a hide tent, in pre-Islamic Arabia. IV 1147a; a tomb surmounted by a dome. IV 352b; V 289a; the general name for the sanctuary of a saint. VI 651b
- In the construction of scales and balances, the ~ was the housing for the pointer (*lisān*), often used also as a carrying handle. V 295b
- In geography and astronomy, ~, *kubbat al-'ālam*, *k. al-ard*, *k. Arin* are expressions used to denote the geographical centre of the earth at the zenith of which exists the dome of the heavens, *kubbat al-samā'* or *wasaj al-samā'*. The ~ is defined as being equidistant from the four cardinal points, and thus situated on the equator. V 297a
- ♦ **kubbe veziri** (T): lit. vizier of the dome, the name given, under the Ottomans, to the members of the *diwān-i humayūn* who came together on several mornings each week around the grand vizier in the chambers of the Topkapı Palace called *kubbe altı* because it was crowned by a dome. This institution was abandoned under Ahmed III. V 299b
- kübçür** (Mon): a tax of Mongolian origin. Originally, a tax on flocks and herds, payable by the Mongol nomads to their ruler, and later, a poll-tax to be paid by the subject population. The animal-levy continued to be paid by the Mongols until it was abolished by Ghāzān; it is sometimes referred to as *kübçür-i mawāshī* to distinguish it from the poll-tax. IV 1050a; V 299b
- kubra** → IBRIK
- kudsi** → HADITH KUDSI
- kuffa** → HADJRA
- kuffa** → KHUZAZ
- kūfi** (A): a term used to designate the angular form of Arabic script, as opposed to the flexible *naskhi* script. It continued to be in use for some five centuries after the advent of Islam, especially for writing Qur'āns. Moreover, it was used for writing the titles of manuscripts and their sections and the *BASMALAS* at their beginnings until almost the end of the 7th/13th century, often as a element of decoration. IV 1121a ff.; V 217a ff. The best distinguished types of ~ styles of writing are *mā'il* (used in the Hīdjāz in the 2nd/8th century), *mashk* (used in the Hīdjāz and Syria), western (with round shapes), and eastern ~ (also called *karmātī*, characterised by its edgy forms). Later direct developments of these ~ script styles are *maghribī* (used in al-Andalus and till the present day in the MAGHRIB) and *sūdānī* (used in sub-Saharan West Africa). VIII 151a
- kūfiyya** → KĀFIYYA
- kufr** (A): unbelief.
- The following kinds of unbelief are distinguished: *kufr al-inkār* (neither recog-

nising nor acknowledging God); *kufur al-djihad* (recognising God, but not acknowledging Him with words, that is remaining an unbeliever in spite of one's better knowledge); *kufur al-mu'adana* (recognising God and acknowledging him with words but remaining an unbeliever (obdurate) out of envy or hatred); *kufur al-nifak* (outwardly acknowledging, but at heart not recognising God and thus remaining an unbeliever, that is a hypocrite). IV 408a

♦ *kufriyyat* : in literature, a genre of blasphemous or heretical poems. III 355b  
*kufa* (Sw, < *A kafā'a*) : in East Africa, a husband of equal socio-economic class. VIII 34a

**kuhl** (A) : traditionally translated as antimony sulphide (stibnite), the Arabic word, the origin of our word alcohol, was used in mediaeval Arabic and Persian texts to indicate both an eye cosmetic, an eye ointment and a lead mineral found at Isfahan. From the fine powder used to stain the eyelids, the word was applied to an essence obtained by distillation. The process needed for the production of alcohol itself was probably introduced into the Islamic world from Europe, where it was first discovered in the 7th/13th century. I 1089a; V 356a; also used in a much wider sense for the 'science and art of caring for the eyes', the equivalent of the ophthalmology of the West at the present day. I 785a

**kūki** (A) : in numismatics, the term for the early *DİNĀR* in North Africa and Spain. II 297b

**kūkra** (A) : the talitrus, a small leaping crustacean, also known as the sand-flea (*Talitrus saltator*), and often used as bait in fishing. VIII 1021b

**kul** (T, pl. *kullar*) : an old Turkish word which came, in Islamic times, to mean 'slave boy, male slave', also in a religious sense 'slave of God'. However, the original meaning of ~ was that of 'servant, vassal, dependent', slavery in the Islamic juridical sense not existing among the ancient Turks. V 359a  
 Under the Ottomans, the plural *kullar* became the standard designation for the Janissaries. V 359a

♦ *kullar aghası* : the title given to the commander-in-chief of the sovereign's slave forces under the Ottomans and the Persian *Şafawids* alike. V 359b; VIII 770a

♦ **kul-oghlu** : lit. son of a slave, in Ottoman usage, more specifically the son of a Janissary, admitted to the pay-roll of the corps. In the period of Turkish domination in Algeria and Tunisia, ~ (as *kulughli*, *kulughli* and, with dissimilation, *kurughli*, *kurughli* : the French *kouloughli* and variants) denoted those elements of the population resulting from marriages of Turks with local women. I 371a; V 366b

**kula** (A) : a children's game mentioned in ancient poetry and described as played with two small wooden boards, one twice as long as the other and the one being hit with the other. The Prophet's uncle al-'Abbās is described as having played ~ as a boy, this being in an anecdote intended to show his innate decency. V 615b

**külāh** (T) : a cap, hat, a very widespread masculine and feminine head-gear in Ottoman Turkey, of which several dozen variants existed. They could be made from felt or woollen cloth combined with other materials such as cotton, fur, small turbans, scarves and trimmings. As to their shape, the most common were caps, head-dresses in the shape of a dome, cone, cylinder broadening towards the top, tube, helmet, brimmed hats with flaps and straps. V 751b

**kulliyya** (A, T *fakülte*, P *dānīshkade*) : lit. completeness. In the 19th century ~ acquired the technical meaning of faculty as a unit of teaching and learning, mostly at the university level, according to branches of learning. II 423a; V 364a

**küllüyye** (T) : in Ottoman usage, the complex of buildings with varying purposes centred round a mosque. The concept of a ~ was inherent in the earliest form of the mosque where one building housed the place of prayer and teaching as well as serving as a hostel. Later, other services were incorporated under one foundation document, and each was housed in its own building within an enclosure. V 366a

**kulluk** (T) : one of seven services, to be rendered by the *RĀ'İYYA* to the *TİMĀR*-holder (→ *SERBEST*), such as the provision of hay, straw, wood, etc. II 32a

**kulughli**, **kulughli** → **ḲUL**

**kūmā** (A), or *al-kawmā* : the name of one of the seven types of post-classical poetry. It was invented by the people of Baghdad, and it is connected with the *ṣaḥūr*, the last part of the night when, during the month of *Ramādān*, it is still permitted to eat and drink and to take meals at that time. The ~, which is always in Arabic colloquial, has only been cultivated in 'Irāk, where it has been used to express various themes, such as those of love, wine-drinking, of flower-description, etc. Technically, there are two types: the first is made up of strophes of four hemistichs, of which three (the first, second and fourth) are the same in length and rhyme with each other, while the third is longer and does not rhyme with the rest; and the second is made up of three hemistichs of the same rhyme, but of increasing length. V 372b

**kūmāsh** (A, pl. *akmīsha*) : cloth, any woven stuff, synonymous with the classical words *bazz* and *thiyāb*. V 373b

Under the Mamlūks, ~ took on the specialised meaning of 'dress uniform' although this sense is not found in any dictionary. The Mamlūk ~ must have been a heavy garment, as Mamlūk soldiers threw off their armour and ~ when fleeing the battlefield. V 373b; ~ (pl. *kūmāshāt*) was also sometimes used in Mamlūk terminology as a synonym for *kanbūsh* or 'caparison' of a horse. V 374b

**kūmbara** → **KHUMBARA**

**kūmbāz** (A) : an overgarment, gown, made of striped silk, worn by both sexes in the Arab East. V 741a

**kūmbed** → **TURBA**

- kumis** (Rus, < T *kimiz*) : koumiss, fermented mare's milk, the staple drink of the steppe peoples of Eurasia from the earliest time. V 375b
- kūmis** (A, < L *comes*) : a title which in al-Andalus denoted the Christian responsible to the state for the *mu'ahidin* or Scriptuaries, or at least, for the Christian Mozarabs. I 491a; V 376a; VIII 834a; ~ was also applied to the counts of the Christian kingdoms. V 377a
- kunak** : the swearing of brotherhood, a custom among the Čerkes tribes of the Caucasus by which a man became a member of another clan. II 23a
- kündekāri** (T) : a woodwork technique consisting of tongue-and-groove panelling of polygons and stars set in a strapwork skeleton. VIII 968a
- kundur** → LUBĀN
- kunfudh** (A) : the hedgehog and the porcupine. V 389b; and → LAYLAT AL-KUNFUDH
- ♦ **kunfudh al-baḥr** : the edible sea-urchin. V 390b; VIII 1021a
- ♦ **kunfudh baḥrī** : the beaver. V 390b
- kūniya** (A), or *kūniyā* : the wooden setsquare (syn. *afūdḥān*) and level used by carpenters and land surveyors in mediaeval times. VII 198b; VII 202a
- kunnāha** (A) : a polo-stick and, in general, a curved piece of wood.  
In the terminology of ploughmen, ~ refers to a kind of joining pin used to connect the ploughshare (or rather the cross-beam) to the beam, SILB. VII 22b
- kunūt** (A) : 'standing', 'a prayer during the ṢALĀT', a term with various meanings, regarding the fundamental signification of which there is no unanimity among the lexicographers. V 395a; VIII 930b
- kunya** (A) : patronymic, an onomastic element composed of *abū* 'father' or *umm* 'mother' plus a name, in principle, the eldest son's name, but the ~ can also be composed of the name of a younger son or even of a daughter. IV 179a; V 395b
- küpüz** (T) : an open chest viol with two strings, which is very popular in Turkestan. VIII 348b
- kur** (A, pl. *kurū'*) : a Qur'ānic word which is defined both as the inter-menstrual period and as synonymous with *ḥayḍ* 'menstrual indisposition' by the Qur'ān commentators. III 1011a; IV 253a
- kura** (A) : in astronomy, the sphere, globe. V 397a
- ♦ **al-kura al-muḥarrika** : the burning-glass. V 397b
- kūra** (A, < Gk) : in geography and mediaeval administration, an administrative unit within a province, a district. V 397b; a pagarchy. I 1340b; a province. VIII 636a
- kur'a** (A) : the drawing of lots, whatever form this may take. V 398a  
In divination, rhapsodomancy, the interpretation of verses or parts of verses or prophetic words encountered by chance on opening the Qur'ān or the *Ṣaḥīḥ* of al-Bukhārī. V 398b
- kurba** (A) : an act performed as a means of coming closer to God. VIII 712a; and → KARĀBA

- kurbān** (A) : a sacrifice, a sacrificial victim. V 436b  
In Christian Arabic, ~ means the eucharist. V 437a
- kūrēi** (P, < Mon *korēi* 'archer') : a military term with a variety of different meanings: he who bears arms, the sword, chief huntsman; armourer, sword-cutter, troop of cavalry, captain of the watch; leader of a patrol, commandant of a fort, gendarmerie in charge of a city's security; sentry, sentinel, inspector. V 437b  
In Ṣafawid usage, ~ denoted a member of the Turcoman tribal cavalry which formed the basis of Ṣafawid military power, and in this sense was therefore synonymous with *kizil-bāsh*. V 437b
- kūriltāy** (Mon *kurilta*) : an assembly of the Mongol princes summoned to discuss and deal with some important questions such as the election of a new *khān*. IV 499b; V 498a
- kurk** (N.Afr, pl. *akrāk*) : cork-soled sandals, distinctly Maghribi. V 743b
- kürkür** (A, < Gk, pl. *karākīr*) : a type of large ship used especially for freight, known to the pre-Islamic poets and mentioned still in mediaeval Mesopotamia. VIII 811a
- kurr** (A) : a measure of capacity used in 'Irāk and Persia in the classical period for weighing great quantities of grains. Its actual weight varied. VI 119b
- kurş** (A), or *kirş* : a metallic cap or crown, often studded with jewels, worn on top of a woman's headdress in the Arab East. V 741a
- kursi** (A, < Ar) : a seat, in a very general sense (chair, couch, throne, stool, even bench). In the daily life of mediaeval Muslims, it refers more specifically to a stool, i.e. a seat without back or arm-rests. V 509a; a wooden stand with a seat and a desk, the desk for the Qur'ān and the seat for the reader. VI 663b  
Among the other objects designated by ~, the following are examples: a support (stool) on which the turban is deposited during the night; a chair of particular design used by women in childbirth; a stool for daily ablutions; in mediaeval Egypt, a seat for flour-sellers; an astrolabe-stand; a slab into which a pointed instrument is implanted, through the base; in Mecca, a kind of moving ladder (or staircase) near the Ka'ba; among the Persians, a kind of stove (a low 'table', under which a fire is lit. Blankets are laid on this table and then wrapped round the knees to provide warmth); the base of a column, pedestal; a plate supporting the powder compartment and percussion mechanism of the flint-lock rifle; in Spain, small pieces of silver or gold worn by women in their collars and known in Spanish as *corci*; the seat of the bishop, his see, diocese etc. V 509b  
In the Qur'ān, ~ tends to be accorded the sense of throne by the commentators, since its function is to bestow a particular majesty on the one who sits there. Nevertheless, ~ need not indicate a seat in the usual sense of the word. There are other interpretations of the term, some allegorical, e.g. the absolute knowledge of God, or his kingdom, some literal, e.g. footstool, a bench set before the throne. V 509a  
In astronomy, ~ denotes a triangular piece of metal which is firmly attached to

the body of the astrolabe. I 723a

In orthography, ~ signifies each of the characters (*alif*, *wāw*, *yā'*) on (or under) which the *hamza* is placed; in calligraphy, a kind of embellishment in square form. V 509b

♦ *kursī al-sūra* : the place where the ritual reader of the Qur'ān sits cross-legged in the mosque, not to be confused with *DIKKA*. II 276a

*kurughli*, *kurughli* → *KUL*

*kuruḡ* (P) : the prohibition of men and boys from any place where the king's wives were to pass. The consequences to those who failed to get out of the way were sometimes fatal. Though probably not a new practice, it was rigorously enforced in Persia under the Ṣafawids. VI 856b

*kurziyya* (N.Afr) : a simple winding cloth for the head, distinctly Maghribi. V 743b

*kushkush* (A) : the sand-smelt, a small fish, also called *balam* and *haff*. VIII 1023a

*kuskusū* (A, < B) : couscous, a culinary preparation containing semolina which is the national dish of the peoples of North Africa. The equivalent term among the majority of the Bedouin tribes of Algeria and at Tlemcen is *ṣ'ām* used alone, elsewhere it is *'aysh*, *m'āsh*, or *no'ma*. V 527b

*kusūf* (A), or *khūsūf* : the eclipse of the sun or of the moon. *Al-kusūf* is used alike for the eclipse of the moon (*kusūf al-kamar*) and for that of the sun (*kusūf al-shams*), but they are often distinguished as *al-khūsūf*, eclipse of the moon, and *al-kusūf*, of the sun. V 535b; VIII 931b

♦ *ṣalāt al-kusūf* : a communal prayer held in the mosque in the event of an eclipse (of the sun or the moon). VIII 931b

*kuṭ'a* → *FASHT*

*kuṭb* (A, pl. *aktab*) : a pole, a pivot around which something revolves, e.g. the pivot for mill stones. V 542b

In astronomy, ~ designates the axis of the celestial east-west movement and, more specifically, its two poles. In modern terminology, the terrestrial poles are also called ~ (with adjective *kuṭbī* 'polar'). Apart from this, in the construction of the astrolabe ~ (also *miḥwar*, *watad*) signifies the central pivot, or axis, which keeps together its different discs, the spider, and the rule. I 723a; V 542b In mysticism, ~ denotes either the most perfect human being, *al-insān al-kāmil*, who heads the saintly hierarchy, or else the universal rational principle, *al-hakika al-muhammadiyya*, through which divine knowledge is transmitted to all prophets and saints, and which manifests itself in *al-insān al-kāmil*. Each of the various ranks in the saintly hierarchy has also been conceived of as being headed by a ~. IV 950a; V 543a

*kuṭr* (A) : in mathematics, the diameter of a circle or of any section of a cone and the diameter of a cone; the diagonal of a parallelogram or of any quadrilateral; the hypotenuse of the so-called umbra triangle. V 566b

*kuṭrub* (A) : the male of the *si'lāt*, considered thus by those sources who do not

consider the *si'lāt* to be the female of the *GHUL*, a fabulous being. II 1078b; the werewolf. V 566b

*kuttāb* (A) : a type of beginners' or primary school; an appellation for the Islamic traditional school, also known as *maktab*. V 567b; VI 196b

*kuṭṭāḥ* (H) : 'dispersion'; in mathematics, a method of continued fractions, referred to as early as the 5th century by Āryabhaṭa. I 133a

*kuṭubi* → *FAYD*

*ku'ūd* (A) : sitting; the sitting posture in prayer which is the penultimate component of a *rak'a*. V 572a

*kuwwa* (A) : 'strength, power'; also, a thread which is part of a rope. In its sense of power, ~ plays a role in the discipline of Qur'ānic studies, theology, philosophy, medicine, and human psychology. V 576a

*küz* (Egy, pl. *kizān*) : a long and narrow vessel, often fitted with a handle, which, among its other functions, was used for the preparation or storage of *FUḤḤA*, a sparkling drink. VI 721a; bowls. VI 721b

*kyahi* (J), or *kiai* : in Indonesia, a religious teacher, respected old man. VIII 294a; VIII 296b

## L

*laban* (A) : milk. In certain dialects, the distinction has arisen between *halib*, milk, and ~, fully or partially curdled milk. II 1057b; VI 722a

♦ *al-labaniyya* : a mediaeval dish containing meat and leeks or onion, cooked in milk together with a little powdered rice. VIII 653a

*labān* → *ṢADR*

*labbāda* → *LIBDA*

*lābda* → *LIBD*

*labin* (A), or *libn* : unfired brick whose use in building dates back to the earliest antiquity. The ~ generally has a geometric, fairly regular shape, that of a parallel-sided rectangle. The wooden mould into which the dampened clay is put is called *milban*. V 584b

*lādward* : lapis lazuli. VIII 269a

*laffa* (A) : a man's turban cloth in the Arab East. V 741a

*lafūt* (A) : a term used for two different types of fish: the lophot (*Lophotes*) and the unicorn fish (*Lophotes cepedianus*). VIII 1021a; VIII 1021b

*laghīm* (T) : explosive mines of various types and sizes, an instrument of war used in the Ottoman empire. I 1063a

♦ *laghīmджилар* : in Ottoman military, the sappers who, with the aid of the large labour forces set at their disposal, prepared the trenches, earthworks, gun-

emplacements and subterranean mines indispensable in siege warfare. I 1062a

laghw al-yamīn → YAMĪN

lāgmī : 'palm-wine', a drink in Arabia, extracted from the sap rising in the palm trunk. This very sweet and refreshing liquid ferments quite quickly, becoming charged with alcohol which renders it intoxicating. VII 923b

lahhām → DJAZZĀR

lahīk → HUDĪDJA

lahn (A) : a manner of speaking.

In grammar, dialectical or regional variation, which was judged contrary to the grammarians' instinctive conception of the norm. Thus, ~ takes on the sense of 'deed of committing faults of language', then of 'perverted use (solecism, barbarism, malapropism, etc.)', and becomes a synonym of KHAṬĀ'. V 606b; V 804a

In rhetoric, ~ 'letter riddle' is seen as one of the different types of *ta'miya* 'mystification'. VIII 427a

♦ **lahn al-ʿamma** : lit. errors of language made by the common people; in lexicography, a branch designed to correct deviations by reference to the contemporary linguistic norm, as determined by the purists. The treatises which could be classed under this heading, correspond, broadly speaking, to our 'do not say ... but say ...', the incorrect form generally being introduced by 'you say' or 'they say', and the correct form by *wa 'l-ṣawāb* 'whereas the norm is ...'. V 605b; S 388a

**lāhūt** (A) : divinity, the antithesis of *nāsūt*, humanity. V 611b

In the mystical thought of al-Ḥallāj, ~ means the incommunicable world of the divine essence, the world of absolute divine transcendence, and therefore absolutely superior to all other 'spheres of existence'. I 351a; V 613a

lā'īha → KĀNŌN

lā'it → LŪṬĪ

**laḳab** (A, pl. *alḳab*) : nickname or sobriquet, and at a later date under Islam and with more specific use, honorific title. It is usually placed after the NISBA. IV 180a; IV 293b; V 618b; VIII 56a

**laḳāniḳ** (A, < L), or *naḳāniḳ* : mutton sausages, containing little semolina and sold by *naḳāniḳiyūn*. II 1063b

laḳhm → KALB AL-BAḤR

laḳhnā' → BAZRĀ'

**laḳiṭ** (A) : a founding. According to the definition of Māliki law, a human child whose parentage and whose status (free or slave) is unknown. V 639a; VIII 826b

laḳwa (A) : facial paralysis. VIII 111b

**lala** (P) : in Ṣafawid times, a KIZIL-BĀSH provincial governor, responsible for the physical and moral welfare of the royal prince, in particular the heir-apparent,

under his charge, and for training him for his future responsibilities. IV 37a; VIII 770b

lalamiko (Sw) : in Swahili literature, an elegy. VI 612b

lālla (Mor) : the name for women saints of Berber origin in Morocco. V 1201a

**lamṭ** (A) : in mediaeval Islam, the oryx of the Sahara. The term is now obsolete. V 651b

**landj** (A, < Eng 'launch'), or *lanṣh* : in Kuwait, a motor launch provided with one or two sails, and employed, though not a great deal, along the Bāṭina, whereas in the Red Sea, the term is found from 'Aḳāba to as far as Ḡhardaḳa and Port Sudan. VII 53b

**langgar** (J) : in Indonesia, a small mosque serving for the daily cult and religious instruction alone. VI 700a; the little prayer-cabin near the house. VII 103b

**lanṣh** → LANDJ

**lāri** (P), or *lārin* : the larin, a silver coin current in the Persian Gulf and Indian Ocean in the 16th and 17th centuries. It takes its name from the town of Lār, the capital of Lāristān at which it was first struck. It weighed about 74 grains, and its shape was a thin silver rod about 4 inches long, doubled back and then stamped on either side. II 120b; V 683b

**lāsa** (A) : a woman's head scarf of white silk or cotton net into which flat metal strips have been decoratively hammered, worn in Syria and Palestine. V 741b

**laṣḳar** (P) : the term normally used by the Indian Muslim rulers for army. V 685a  
**lāshōn** (< Heb, 'tongue, language') : a form of slang used by Jewish traders and artisans. Occasionally it was called *ishūrūni*. This slang was based on the utilisation of a basically Hebrew vocabulary in accordance with completely Arabic morphology and syntax. IV 301b

**lāṭi** → LŪṬĪ

**laṭīm** (A) : 'knocked out of the enclosure by a blow', the name for the ninth horse in a race, according to the order of finishing. II 953a

**lātīs** (A), or *lātīs* : the Nile perch (*Lates nilotica*). VIII 1021a

lawāṭa-kār → LŪṬĪ

**lawḥ** (A, pl. *alwāḥ*) : board, plank; tablet, table; school-child's slate; blackboard. V 698a; and → KHASHABA

In the Qur'ān and the pseudoepigraphical literature, ~ has the specific meaning of the tablet as the record of the decisions of the divine will, which is kept in heaven. It can also mean the tablet as the original copy of the Qur'ān. V 698a  
Among the Bahā'is, ~ is the name for a letter sent by Bahā' Allāh. I 911b

**lawn** (A) : the general term used to express the concept of colour. Besides this precise sense, it also denotes 'shade', 'aspect', 'type', 'dish (of food)', etc. V 699b

layālī → LAYL

layḳ (A) : ink well. VIII 52a

**layl** (A, pl. *layālin*) : nighttime, night. V 707b

- ♦ laylat al-barā'a : a religious festival, marking the night of mid-Sha'bān. I 1027b
- ♦ laylat al-harir : 'the night of clamour', the name of a violent conflict, on 10 Šafar 37/28 July 657, between 'Alī and Mu'āwiya after a week of combat. I 383b
- ♦ laylat al-kunfudh, or *laylat al-ankad* : 'the hedgehog's night', a night racked by insomnia. V 390a
- ♦ laylat al-mahyā : a night made alive by devotional activity, MAHYĀ, which came to denote: 1) the night of 27 Radjab, when religious gatherings were held at the shrine of 'Alī, in early 8th/14th-century al-Nadjaḥ, 2) the night of 27 Ramaḍān, when the Haririyya order commemorated the death of the order's founder, and 3) the night of mid-Sha'bān in several parts of the Islamic world. VI 88a
- ♦ layālī (A) : in music, a solo melodic modal improvisation entrusted to the human voice without written music. VI 97a
- ♦ al-layālī al-bulk, or *al-ayyām al-bulk* : the forty 'mottled' days, which, in two series of twenty, immediately precede and follow AL-LAYĀLĪ AL-SŪD and during which the cold is less severe. V 708a
- ♦ al-layālī al-sūd : lit. the black nights, e.g. the very cold period which begins in December and ends forty days later. V 708a

layt (A), and *nadīr*, *khutba* : a term applied to a dirty colour, a mixture of two blended colours. V 699b

lāzim (A) : in law, 'binding'. VIII 836a

lebaran (Ind) : 'end, close'; the name generally used in Indonesia for the 'ID AL-FITR, the 'minor festival'. The expression *lebaran haji* is sometimes used for the 'ID AL-ADḤĀ, the 'major festival'. V 714b

leff (A) : a term used in the Berber-speaking regions of central and southern Morocco (a different term is used in a similar way in Berberophone regions of northern Morocco, and *soff* appears to be its equivalent in Kabylia) to denote a kind of political alliance or party, which were invoked, like military alliances, when violent conflict occurred: members of the same ~ were expected to give support to each other, when any one of them became involved in conflict with opponents from the other ~. V 715a

lewend (T, < ? It *levantino*) : two kinds of Ottoman daily-wage irregular militia, one sea-going (*deñiz*), the other land-based (*karā*), both existing from early times. The land-based ~ were further divided into *kapili lewend*, *kaḥisiz lewend*, and *miri lewend*. V 728a

li'ān (A) : 'oath of imprecation'; in law, the oath which gives a husband the possibility of accusing his wife of adultery without legal proof and without his becoming liable to the punishment prescribed for this, and the possibility also of denying the paternity of a child borne by the wife. It frees the husband and wife from the legal punishment for respectively *ḥaḍḥf* and incontinence. I 1150b; IV 689a; V 730b

libd (A, pl. *lubūd*), or *labad* : felt; moquette saddle, or a piece of felt put under the saddle. V 798a

♦ lābda : in Morocco, a small felt carpet, favoured by the middle classes for performing the *sudjūd*. ~s are especially used by FAḤĪHS and have almost become one of their distinctive marks. VIII 741a

♦ libda, or *labbāda* : a felt cap worn by men in the Arab East. V 741b

libna (A) : in astronomy, a large mural quadrant. VIII 574a

liḳ (A) : the black powder of collyrium. VIII 52a

liman re'isi (T) : 'captain of the port', an admiral in the Ottoman navy. He was also commander of the midshipmen (*mandedjī*). VIII 565b

limanda (A) : in zoology, the dab, the nomenclature of which was drawn directly from Greco-Roman (*Limanda*). VIII 1021a

limi (A) : in zoology, the umbra limi, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Umbra limi*). VIII 1021b

limma (A) : in zoology, the limma ray, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Raia lymma*). VIII 1021b

lisān (A) : tongue; language. V 805a; an oral message. VIII 532a

In the language of scales and balances, ~ is the pointer (on a scale). V 295b

♦ 'ilm al-lisān, or *lisāniyyāt* : linguistics. V 806b

liḥām (A, Touareg *teḡulmust*, *shāsh*) : the mouth-veil, a piece of material with which the Bedouin concealed the lower part of the face, the mouth and sometimes also part of the nose. It served the practical purpose of protecting the organs of respiration from heat and cold as well as against the penetration of dust. It also made the face unrecognisable, and thus formed a protection against the avenger of blood. The ~ has no considerable importance for Islam from the purely religious point of view. V 744a; V 769a

liwā → LIWĀ'

liwā' (A, T *liwā'*) : a banner, flag, standard. I 349a; an army brigade, both under the Ottomans and in the Iraqi army, *amir al-liwā'* being a brigadier (as in Egypt until 1939). V 776a; VIII 370b

Under the Ottomans, *liwā'* indicated a province, several of which were at a certain moment joined into an EYĀLET, later *wilāyet*. Synonymous with *sandjak*, ~ was mainly used in official documents. Accordingly, *mir liwā'* (< A *amir al-liwā'*) stood for *sandjak begi*, the governor and military commander of a ~. Of all the states issued from the Ottoman empire, only Iraq kept the term ~ (up till 1974) to indicate a province. V 776a

liwān (A) : at times the spoken Arabic form of Iwān, generally furnished with carpets and divans. II 114b; in India, ~ is the usual name for the western end of a mosque, directed towards Mecca. VI 689b

liwāt → LŪTĪ

lol (Kash): a love lyric in Kashmiri poetry. S 333a

lu'ama (A): a rather imprecise term which would designate on the one hand all the parts of the tiller, whether of wood or iron, and on the other hand only the ploughshare, which is not very likely, or, more probably, like *silb*, the beam tied to the cross-beam at a point called *djīdār*. VII 22b

lubān (A), and *kundur*: a rankincense. V 786a; VIII 1042b

lud (Tun): a boat devised by the islanders of Karḳana, an archipelago lying off the eastern coast of Tunisia, where the shallows extend very far out to sea. The ~ is broad, without a keel and therefore well adapted to the contours of the sea-bed. IV 651b

luḡha (A): speech, language. IV 122a; V 803a

♦ ('ilm al-luḡha: lexicology or, more exactly, the science of the datum of the language. IV 524a; V 806a; lexicography. VIII 614a

♦ fiḫ al-luḡha: a synonym of 'ilm al-luḡha, but it seems likely that this was a more specialised branch of the same discipline, that is, the study of the semi-logical distinctions and affinities which exist between the elements of vocabulary. IV 524a; V 806a

♦ al-luḡha al-maḡhziyya: the language of the Moroccan government, a correct Arabic intermediate between the literary and the spoken Arabic, composed of official formulae, regular clichés, courteous, concise and binding to nothing. VI 136b

luḡhiz (A, pl. *alḡhāz*): enigma, a literary play on words. The ~ is generally in verse, and characteristically is in an interrogative form. Thus, for *falak* 'heavenly firmament': 'What is the thing which in reality has no existence, but nevertheless you see it in existence wherever you confront it [...] and if we cut off its head (= *fa*), it will be yours (= *lak*)?'. V 806b

luḡma → *SADā*

luḡaṭa (A): in law, an article found. V 809b

lüle (T): a measure of capacity traditionally defined as the amount of water passing through a pipe of given dimensions in 24 hours, or approximately 60 m<sup>3</sup>. V 882a

lu'lu' (A, pl. *la'ālī*, *la'ālī*), and *durr*: pearl. The difference between the two synonyms cannot be defined with precision, although some say that the ~ is a pierced pearl and the *durr* the unpierced one. V 819a; the word for pearl-trader can only be derived from ~: *la'āl* or *la'āl'*. V 820a

lūra (A): a wooden, pear-shaped instrument of five strings, played by the Byzantines and identical with the *rabāb* of the Arabs. VIII 347b; and → *KITHARA*

luṭf (A): a Qur'anic term, derivatives of which are used in the two senses of 'kind' and 'subtle', the opposite of *kuḥḥān*. V 833b

In theology, ~ is applied to the notion of divine grace, favour or help, being developed by the Mu'tazila to deal with an aspect of human freedom and its

relation to divine omnipotence. Divine favour makes it possible for man to act well and avoid evil. V 833b

luṭḡha (A): in grammar, a deviation in the pronunciation of a number of phonemes (not exclusively *ghayn*, as is often believed). V 804a

lūṭī (A, pl. *lāṭa*), or *lā'it*: a homosexual playing the active part in the act of sodomy, *liwāt*, as opposed to the *ma'būn*, the passive partner, who practices *ubna*. V 776b

In current Persian, ~ (also *lāṭī*, *lawāta-kār*) denotes an itinerant entertainer accompanied by a monkey, bear or goat, which dances to the sound of a drum and coarse songs. This, however, appears to have been a late restriction of the meaning of the term, deriving perhaps from its earlier use to describe a jester attached to a royal or princely court. In other contexts, it is equivalent to a loose liver, gambler, and wine-bibber. V 839a

lūṭīs → *LĀṬIS*

luṭṭ (A): in zoology, the burbot (*Lota lota*). VIII 1021a

luzūm mā lā yalzam (A), and *i'nāt*, *iltizām*: 'observing rules that are not prescribed'; in prosody, the term commonly used for the adoption of a second, or even a third or fourth, invariable consonant preceding the rhyme consonant, *rawi*, which, at least in classical poetry, remains itself invariable. The term is also used in dealing with rhymed prose, *sadḡ*. In later Arabic and Persian literary theory the term also covers a variety of other devices which have nothing to do with the end rhyme. V 839b

In Persian rhetoric and prosody, the terms ~ and *i'nāt* are used, as in Arabic, for the adoption of a second invariable consonant in prose and in poetry, and the reduplication of the rhyme consonant. In addition, however, the two terms are used for the repetition of two or more words in each hemistich or line of poetry, and for the use of internal rhyme. V 841a

## M

ma' (A): water. V 859b

In medicine, ~ is used as a technical term for cataract: *mā' nāzil fi 'l-ayn*. I 785b

ma'ād (A): lit. place of return, a technical term in religious and philosophical vocabulary, bringing together the two senses of return and recommencement: return to the source of being which is God, and a second creation which is the Resurrection. V 894b; a synonym of *ākḥira*, the Hereafter. I 325a

ma'ānī (A, s. *MA'ĀNĀ*): meanings; contents. I 784b; V 320b ff.

♦ al-ma'ānī wa 'l-bayān (A): two of the three categories into which, since the time of al-Sakkāki (d. 626/1229), the study of rhetoric has often been divided,

the other being *BADĪ*, '*ʿilm al-bayān* can be best translated with 'science of figurative speech', as it only deals with the simile (as an introduction to the discussion of metaphor), the metaphor, the analogy, the metonymy and the allusion, and statement by implication. '*ʿilm al-ma'ānī* indicates a set of rather strict rules governing the art of correct sentence structure, the purpose of which was to demonstrate that changes in word order almost invariably lead to changes in meaning. I 858a; I 1114a; V 989a; VIII 894a

♦ *al-ma'ānī al-thāniya* → *MA'NĀ*

*ma'ārif* (A, s. *MA'RIFA*): education, public instruction. The term was already used in mediaeval times to denote the secular subjects of knowledge or culture in general, in opposition to the religious sciences, '*ulūm* (→ '*ILM*). Starting from the 19th century, ~ came into use in Egypt and Iran to denote public education and kept this notion until the 1950s; ~ in the sense of education has died out in official usage, steadily being replaced by *tarbiya*. It seems that the same process is taking place in non-official usage. V 902b

*ma'āšir* → *MARĀŠID*; *MAŠIR*

*ma'askar* → '*ASKAR*

*ma'āthir* → *MATHĀLIB*

*mā ba'd al-tabi'a* (A, < trans. Gk τὰ μετὰ τὰ φυσικά), or *mā ba'd al-tabi'īyyāt*: metaphysics, an expression which denotes either the discipline which one embarks upon after physics, utilising the results of the natural sciences, or else it the one whose goal lies beyond the apprehendable objects which are the concern of physics. V 841a

*mābeyn* (T, < A *mā bayn* 'what is between'): the intermediate apartments of the Ottoman palace, lying between the inner courts of the palace and the harem, a place where only the sultan, the eunuchs and the womenfolk could penetrate and where the corps of select pages known as *mābeyndjis* waited on the monarch for such intimate services as dressing and shaving him. V 938b

*ma'būn* → *LUTĪ*

*madāfa* → *MANZIL*

*madār* (A): the term designating in classical Arabic the mortar used to point unfired brick. It is made of earth with an admixture of lime or ash. ~ also refers to the construction of earth and *labin*, unfired brick. V 585a; and → *AHL AL-MADAR*

♦ *madara*: a village built of *labin*, unfired brick. V 585a

*madār* (A): in the science of tradition, a term used to indicate that certain *MATNS*, or *matn* clusters, are due to one particular transmitter who is held responsible for disseminating these to a number of pupils. VIII 517a

*madd* (A), and *naẓ' al-watar*: in archery, the draw, drawing of a bow. This consists of bringing the bow-string back towards oneself. This technique has variants in terms of the anchor-point selected, which can be at different levels: eyebrow, earlobe, moustache, chin, sternum. IV 800b

♦ *al-madd wa 'l-djazr*: lit. the ebb and the flow, the name given to the phenomenon of the tide. V 949b

*mādda* → *HAYULĀ*

*maddāh* (A, T *meddāh*): lit. panegyrist; in Ottoman usage, the professional story-tellers of the urban milieux. The Persians used ~ in the same way, but more rarely; as for the Arabs, they used it, in a fairly late period, to designate the 'begging singers of the streets'. III 367b; V 951a

In North Africa, the *maddāh* is a kind of religious minstrel who goes to festivals to sing the praises of saints and of God, and holy war, and who is accompanied on the tambourine and flute; he is also the heir of the story-teller, who at a late date tours the country and cities, recounting heroic legends and stories drawn from the repertoire of the story-tellers of the Middle Ages, sometimes aided today by bands, and which are sketched out very often without any connection with the subject of the story. V 951a

*maddūh* (A): a drink made by Bedouin, when dying of thirst in the desert, from a slaughtered camel's blood, which had been beaten carefully so as to separate the sediment from the serum, which was then drunk. S 189b

*madh* → *MADĪH*

*madhhab* (A, pl. *madhāhib*): a way of thinking, persuasion; the four schools of law in orthodox Islam, viz. the Hanafi, Māliki, Shāfi'i and Hanbali. Some other later schools, such as the Zāhiriyya founded by Dāwūd b. Khalaf al-Zāhiri, the traditionalists and a short-lived one founded by Ṭabarī, were also called ~. II 890a

Among the Wahbi Ibādiyya, who call themselves *ahl al-madhhab* or *ahl al-da'wa*, ~ is the equivalent of *DA'WA*. II 170a

♦ *madhhab al-ḥaḍarāt*: the name for the Plotinian scheme of dynamic emanation. III 51b

*madhiyya* (T, < A): in Turkish prosody, the ~ or eulogy is the couplet which comprises the central part of the *KAŞIDA*. IV 715b; ~ also is used to designate any poem composed for the purpose of extolling an individual, including the *nefes* or *ilāhi* types of poems written or uttered by members of the mystic orders to eulogise God or leading personalities of these religious brotherhoods, and the secular poems circulated by the literary innovators of the last century. V 957a

*ma'dhūn* (A): in law, a slave authorised by his master either to conclude an individual sale, or generally to engage in trade. I 29a; I 1112a; III 50b

Among the Ismā'īlis, ~ was the name for subordinates to a *DA'Ī* who were licensed to preach. II 97b

*māḍī* (A): in grammar, the preterite, a technical term used to denote the verbal form that normally, but not solely, is devoted to the expression of past time. V 954b

*madid* (A): in prosody, the name of the third Arabic metre. I 670a

*madih* (A, P *qaṣida-yi madiha*), or *madh*: the genre of the panegyric poetry in

Arabic and other Islamic literatures, the individual poem being usually referred to as *umdiha* (pl. *amādiḥ*) or *madiha* (pl. *mada'ih*). A panegyric can be an independent unit as well as a component of a larger literary work, usually the *kaṣīda*. In the latter case, ~ is the technical term used to refer to the section of the poem devoted to the praise of God, the Prophet, the sultan, the grand vizier, etc. IV 714b; V 931a; V 955a ff.

In Urdu poetry, the specifically secular eulogy, addressed to rulers, governors, nobles, and other rich or influential lay persons, was usually termed *madh* rather than ~. Other terms were *ta'rif* and *ṣitā'ish*. ~ could also refer to a eulogy of religious persons, living or dead, although praise of God, the Prophet, 'Alī and subsequent *shī'i* IMAMS had their own terminology. V 958a

**ma'dīn** (A, pl. *ma'ādin*): mine, ore, mineral, metal. In modern Arabic, however, ~ is mostly used for metal, *mandjam* meaning mine, *mu'addin*, miner, and *djamād*, mineral. V 963b

madina → KAṢABA

**madjira** (A): a dish of meat cooked in sour milk, sometimes with fresh milk added, and with spices thrown in to enhance the flavour. This dish seems to have been quite well sought-after in mediaeval times. V 1010a

**madjāz** (A): in rhetoric, a term meaning trope and, more generally, the use of a word deviating from its original meaning and use, its opposite being *ḥakika*. III 898b; V 1025b

♦ **madjāz-i mursal** (P, T): free trope, or the trope that is not based on a similarity of form but on abstract relationships (between a condition and the place where it manifests itself, a whole and its parts, a cause and its effects, etc.). V 1027a ff.

madjbūb → KHĀṢI

**madjbūr** (A): in later Ash'arite theology, the term for when human free choice, which is only acquisition, also remains without true ontological freedom, and is thus compulsory. III 1037b

**madjdūb** (A): lit. the attracted one, a term in mysticism for the name for the representative of a type of piety which is chiefly of a passive nature, in contradistinction to the more active 'striding one', *sālik*, a characteristic which is expressed in numerous pairs of oppositions. While the ~, on the way to God, may abandon himself to be drawn by divine attraction, the *sālik* depends on his own exertions, which is, however, in the same way as the attraction, a gift of God. Usually, mixed forms occur, as in 'the strider who is attracted' and the 'attracted one who is striding'. In more recent literature in particular, ~ is a frequently used extenuating and exculpating designation of eccentric ecstasies, love-maddened persons, holy fools, and despisers of the law. V 1029a

**madjdūh** (A): the blood of a sacrificed camel. III 666b

**madjhūl** (A): in the science of tradition, a traditionist who is unknown either as regards his person, or his reliability. III 26b; VIII 516b

In grammar, the ~ is the verb whose agent is not known or, if known, remains unexpressed and cannot be expressed. II 897a

**madjhūra** (A): 'voiced'; in grammar, ~ signifies the manner of articulation of the letters of the alphabet. Its opposite is *mahmūsa* 'unvoiced'. III 598a

**madjlis** (A, pl. *madjālis*): a term meaning a meeting place, meeting assembly, a reception hall (of a caliph, high dignitary or other personage) and a session which is held there, a hall in which a professor's courses are given or a judge's sentences delivered (hence 'praetorium, tribunal'), or further where the debates of an assembly take place (hence 'council'). V 1031a; ~ assumed the modern connotation of parliament in the 19th century, as the concept of parliamentarism became widespread, thanks to the impact of Western influence on the Middle East. V 1033b

Among the *Ismā'ilīs*, ~ referred to a formal session of religious instruction, the place of it, and also to the lecture or sermon read in it by a *dā'i* to the faithful. V 1033a

Among the Indian *shī'is*, ~ is especially used for the *shī'i* mourning assemblies held during Muharram to commemorate the tragedy of Karbalā'. V 1033a; the collective term for the stationary *shī'i* commemorative rituals is *madjālis al-'azā'*. VIII 465a

♦ **madjlis hiri**: in architecture, a portico with three doors fronting the T-shaped reception hall common in 'Abbāsīd residences from Samarrā to Egypt, called after the city of al-Hira. VIII 545a

♦ **madjlis al-shūrā**: the name given to extraordinary, ad hoc consultative assemblies in the Ottoman empire, taking place between the Russo-Ottoman war of 1768-74 and, roughly, the abolition of the Janissaries in 1826. V 1082b

**madjma'** (A, pl. *madjmāmī'*): lit. a place of collecting, a place in which people collect, assemble, congregate. Whereas *madjlis* had been the current term in earlier Arab civilisation for [the place of] an informal literary gathering and developed the meaning of 'council', ~ came to be used in the second half of the 19th century for private academies and clubs which met to discuss language and literature as well as other problems. Although they were short-lived, they eventually gave rise to the founding of still-existing official academies all over the Middle East. V 1090a

**madjmū'a** (A, T *medjmū'a*): in Persian literature, a technical term most often referring to a volume of prose texts by more than one author. VII 528b; in Turkish literature, *medjmū'a* was used until the Tanzimāt period to represent the genre of anthology, as well as a collection of either verse or prose or a mixture of both. After the Tanzimāt, ~ meant a periodical or journal, but now *dergi* is used for this purpose. VII 531a

**madjnūn** (A, pl. *madjanīn*): possessed, mad, madman; *ḍinn*-possessed. V 1101a

**madjrā** (A), or *muḍjrā*: in prosody, the vowel of the *rawi*, rhyme letter. IV 412a  
A measure of distance, ~ measures at the most 150 km/100 miles. II 1121b

**madjuz** (A) : in prosody, a deviation consisting of one DJUZ' missing in each of the two hemistiches. I 671a; VIII 421a

**madmūn** (A) : in law, the thing for which one is liable or responsible, occurring in the following connections: *madmūn bihi* 'thing pawned', *madmūn 'anhu* 'debtor', *madmūn lahu* or *'alayhi* 'creditor'. V 1121b; and → **ḌAMĀN**

**madrakā** (A) : a variety of tunic, **ṬHAWB**, worn by Jordanian women. V 741b

**madrasa** (A) : a school, in the sense of both institution and place of learning.

In modern usage, ~ is specifically the name of an institution and place of learning where the Islamic sciences are taught, i.e. a college for higher studies, as opposed to an elementary school of traditional type, *kuttāb*. In mediaeval usage, ~ was essentially a college of law in which the other Islamic sciences, including literary and philosophical ones, were ancillary subjects only. I 593a; V 1123a; in Persia in the 5th/11th century, ~ could mean a centre for *ṣūfīs*. IV 1025b

In Indonesia, ~ is also used for the traditional boarding school, *pesantren*. III 1227b

**mafākhir** → **MATHĀLĪB**

**mafārid** → **FARD**

**mafakūd** (A) : in law, a person who at a given moment is not present at the place where he should be and concerning whose existence there is uncertainty. Without the uncertainty, he is called *ghā'ib*. If his absence extends to a period when persons of the same generation as him are dead, the judge declares him dead; his estate then goes to his heirs and his marriage or marriages are dissolved. II 995b

**mafrash** → **MIFRAṢH**

**mafrūk** (A) : lit. twisted; in archery, ~ denotes a way of loosing an arrow, involving a light, partial draw, a brief moment at rest, and then a sudden end to the draw followed immediately by the loose. IV 800b

**mafṣūl** (A, < *vassal* ?) : a term used to denote certain juridical categories of landed estates in Syria in the time of the Mamlūks. V 1159a

**maf'ūl bihi** (A) : in grammar, the direct object. VIII 384a

**maghānī** (A), or *aghānī* : a pair of loggias that flank a reception hall on both sides and which were intended for the singers and musicians, who traditionally performed behind curtains or screens. VI 719a

**maghāriḥa** (A) : the Arab-speakers of the Muslim West, as opposed to the *mashārika*, those of the East. The frontier between the two major groupings, which includes Muslim Spain, in spite of its special circumstances and its separate destiny, was, and still is, located to the east of Tripoli, at Lebda. V 1159a

**maghāzī** (A), also *maghāzī 'l-nabi*, *maghāzī rasūl allāh* : a term which signifies in particular the expeditions and raids organised by the Prophet Muḥammad in the Median period. In a broader sense, it refers to the Prophet's general biography and background. V 1161b; VIII 53a

**maghnam** (A) : either the mass of the booty or that part of it which goes to the central government. II 1005a; VIII 496b

**maghnāfis** (A, < Gk) : magnetite (lodestone, magnetic iron ore, Fe<sub>3</sub>O<sub>4</sub>); compass, also called *ḥuḳḳ al-ḳibla* (box for the *ḳibla*), *bayt al-ibra* (house of the needle), and the modern *ḥikk*. V 1166b

**maghrib** (A) : that part of Africa which Europeans have called Barbary or Africa Minor and then North Africa, including Tripolitania, Tunisia, Algeria and Morocco; the west, the setting sun. V 1183b; Morocco, which name is a deformation of the southern metropolis of the kingdom, Marrākush. The country's full name is *al-mamlaka al-maghribiyya*. V 1184a; and → **MAṬLA'**

♦ *ṣalāt al-maghrib* : the sunset prayer which is to be performed, according to the law books, in between the time after sunset and the time when the red twilight, *ṣhafaḳ*, has disappeared. There are small deviations only, in connection with a predilection for the first term. VII 27b; VIII 928b

♦ *maghribi* → **KUḌĪ**

**magnahuli** : a kind of **WAḲF**, in favour of women only, existing on the island of Great Comore. I 170a

**maḥabba** (A) : love of the soul and of God. III 84a; IV 94b

In the *Ṣiḡṡī* mystical doctrine, the following kinds of ~ are distinguished: *maḥabbat-i islāmī* 'love which a new convert to Islam develops with God on account of his conversion to the new faith', *maḥabbat-i khāṣṣ* 'love which is the result of cosmic emotion, and which should be developed by the mystic', and *maḥabbat-i muwāḥḥibi* 'love which a man develops as a result of his 'effort' in the way of following the Prophet'. II 55b

**maḥāla** (A, pl. *maḥāl*) : the huge pulley which is used for raising water from wells. In Egypt, the word is also used to denote a water-wheel for irrigation, comparable to the **NĀ'ŪRA**. V 864a

**maḥall** (A) : lit. place of alighting, settling, abode. V 1214b; in philosophy, the thing qualified. III 571a

In the Mughal empire, a subdivision (syn. **PARGANA**) of a *sarkār* 'district' and the lowest fiscal unit. I 317a; also in the context of Islamic India, ~ is widely used in the sense of 'palace pavilion' or 'hall', and more particularly of private apartments in the palace, the *maḥall-sarā*; hence also a queen or consort. V 1214b

♦ **maḥalla** (A, T *maḥalle*) : a place where one makes a halt, where one settles (for a longer or shorter time); a quarter of a town, especially in Turkish, Persian and Urdu. IV 229b; V 1220b; characteristically, the Ottoman *maḥalle* consisted of a religious community grouped around its mosque (or church or synagogue) and headed by its religious chief. V 1222b

In North Africa, ~ designates a movable camp, then, by extension, the troops on campaign within the territory at least nominally dependent on the sovereign who commands them or entrusts the command to the heir apparent, another

member of the royal family or, exceptionally, to a confirmed war commander. V 1220b

maḥāris → MANĀZIR

**al-maḥāsin wa 'l-masāwī** (A): lit. merits and faults. A literary genre which developed in the course of the first centuries of the Islamic period, having originated within the Arabo-Muslim heritage, although some scholars have concluded, ill-advisedly, that it was inspired by an ancient Iranian model. Two categories of ~ may be distinguished: MUNĀZARĀT 'theological debates' and MUFĀKKHARĀT, MUNĀZARĀT 'secular debates'. V 1223a

**mahdi** (A): lit. the rightly guided one. The name of the restorer of religion and justice who, according to a widely-held Muslim belief, will rule before the end of the world. Throughout Islamic history there has been a recurrence of Mahdi movements. In early days, the best known Mahdi was Ibn Tumart, the founder of the Almohad movement; in modern times, the Sudanese Muḥammad al-Mahdi. In radical shī'ism, belief in the coming of the Mahdi of the family of the Prophet became a central aspect of the faith. V 1230b; V 1247b

**mahdjar** (A): the name given to places in Northern, Central and Southern America to which Lebanese, Syrians, Palestinians and other Arabs have emigrated. V 1253a

mahdjūr → HADJR

**maḥfūr** (A, pl. *maḥāfir*): common to the Syrian desert, an open, ring-shaped storage dam built along the edges of a silt flat, KHABRĀ', with an up-stream opening, where, after the central hollowed-out depression has been coated with silt, the water can be naturally stored for a long time, occasionally lasting throughout the entire dry summer season. IV 897b

♦ **maḥfūra**: a carpet that is decorated with a relief design. S 136a

**maḥfūz** (A): lit. committed to memory; in the science of tradition, an acceptable tradition which, when compared with one which is SHĀDHĪD, a tradition from a single authority which differs from what others report, is considered of greater weight. III 26b

**mahīyya** (A): quiddity; in logic, that which replies to the question: what is this? I 513b; V 1261a

In theology and metaphysics, ~ is that through which a thing is what it is. In this sense, the term is synonymous with essence, *dhāt*, and with reality, *ḥaqīqa*. V 1261a

**maḥkama** (A): a court of justice. VI 1a

**mahlūl** (A): vacant. In Ottoman administration, ~ is used in the registers of a grant or office which has been vacated by the previous holder, by death, dismissal, or transfer, and not yet re-allocated. The term is also used more generally for land and other assets left without heir. VI 44b

**maḥmal** (A): a type of richly decorated palanquin, perched on a camel and serving in the past to transport people, especially noble ladies, to Mecca. VI 44b

In a more restricted and precise, political sense, ~ designates palanquins of this same type which became political symbols and were sent from the 7th/13th century by sovereigns with their caravans of pilgrims to Mecca (or the principal caravan when it was split up) in order to bolster their prestige. VI 44b

maḥmūsa → MADJHŪRA

**mahr** (A): in law, the gift which the bridegroom has to give the bride when the contract of marriage is made and which becomes the property of the wife. I 209a; VI 78b; VIII 27b

In the pre-Islamic period, the ~ was the purchase price of the bride and was handed over to her legal guardian; the bride received none of it. She was given the *ṣadāk*, a voluntary gift, not as a result of the contract. In the period shortly before Muḥammad, however, the ~, or at least a part of it, seems already to have been given to the women. According to the Qur'ān, this is already the prevailing custom. By this amalgamation of ~ and *ṣadāk*, the original significance of the ~ as the purchase price was weakened and became quite lost in the natural course of events. VI 79a

♦ **mahr al-mithl**: a bridal gift fixed by the *kāpī* according to the circumstances of the bridegroom, when the *mahr* is not fixed at the conclusion of the marriage contract and when the parties cannot agree upon it. VIII 27b

maḥras → MASHLAH

**maḥrem** (A), or *maḥram*: the compartment in a Bedouin tent reserved for the womenfolk. Here, the cooking is done and the provisions stored. The other compartment is for receiving menfolk. IV 1148b

**mahriyya** (A): the *méhara*, a species of camel famed for its speed and the slimmness of its limbs and body. III 666a

**maḥsūsāt** (A): sensibilia. III 509a; VI 87a

**māhūz** (A): 'space between two armies'; ~ could be applied to a maritime forward post in relation to the city by which it was controlled and was used to describe the port of two small cities on the Palestinian coast, Ghazza and Azdūd. VIII 502a

maḥw → ITHBĀT

**maḥyā** (A): in mysticism, a communal nightly liturgical ritual in which the recital of supplications for divine grace for the Prophet is central. VI 87b; the name among the Demirdāshīyya order for their HADRA. S 208b; and → LAYLAT AL-MAHYĀ

**mai** (Kanuri): term for a Muslim ruler among the Sefawa in Central Africa, the first of whom was probably from the 5th/11th century. IV 567a

mā'ida → KHUWĀN

mā'il → KŪFĪ

ma'ishet → KHIDMET AKČESİ

makā'id → HİYAL

**makāla** (A, pl. *makālāt*): an article, published in a newspaper or periodical, in

Arabic, Persian and Turkish. V 90a; originally, an oral message. VIII 532a  
In Persian, ~ has been used to denote a collection of discourses, spoken or written, on a given subject; it was used in reference to spoken discourses and sermons up to the late 19th century. ~ has also been used to designate a book's inner divisions, while its plural, *makālāt*, has also been used for the utterances, statements and dictations of ṣūfi SHAYKHS. VI 91b

**makām** (A, pl. *makāmāt*) : lit. place, position, rank.

In music, ~ began to appear in Islamic musical treatises at the end of the 'Abbāsīd period, to designate Arabo-Irano-Turkish and assimilated musical modes, and is still predominantly used today. VI 96b; VIII 2b

In mysticism, *makāmāt* are the progressive stations that the soul has to attain in its search for God. III 83b

In architecture, ~ can denote a little chapel and a saint's tomb. VI 651b

♦ al-makām al-'irākī : a typically 'Irākī genre whose poem is entrusted to a solo singer and the accompaniment to an instrumental quartet from the beginning to the finale. VI 101b

**makāma** (A, pl. *makāmāt*) : an Arabic literary genre of rhymed prose, created by al-Hamadḥāni (358-98/968-1008). Translation of ~ with 'assembly' or 'session' does not convey exactly the complex nature of the term. The structure of the ~ is characterised by the existence of a hero, whose adventures and eloquent speeches are related by a narrator to the author who, in turn, conveys them to his readers. Many later imitators of al-Hamadḥāni, however, were to dispense with the hero, if not with both characters. VI 107a ff.

makbūd → KABD

**makbūl** (A) : in the science of tradition, an acceptable tradition which fulfils the requirements, and is either *ṣaḥīḥ* 'sound' or *ḥasan* 'good'. III 26b

makfūl → KAFĀLA

makḥarīdj → MAKHRADJ

makḥazza → MU'ARNIBA

**makḥlaṣ** (P, < A), or *gurizgāh* : the transitional distich between the prologue and the panegyric of a Persian KAṢĪDA, which must skilfully introduce the name of the person being eulogised. IV 57b; IV 714b; nom-de-plume. VIII 3a

**makhradj** (A, T *makhredj*; pl. *makḥarīdj*) : place of exit.

♦ **makḥarīdj al-hurūf** (A) : lit. the place of emission of the letters; in grammar, the points of articulation of the 29 phonemes of Arabic. III 598a; VI 129b  
♦ **makhredj** : an Ottoman term used in education and law.

In Ottoman education, ~ was used in reference to two schools in the 19th century, of which one prepared students for employment in Ottoman administrative offices (*makhredj-i aklām*), the other for military schools (*makhredj-i mekātib-i 'askeriyye*). VI 133a

In Ottoman law, ~ had two meanings. Certain judicial districts in the empire were referred to as *makhredj mewlewiyyeti*. The name derived from a common

attribute of the judges appointed to these districts. All were judges 'going out' to their first appointment after teaching in schools. The judges who had completed this appointment and were awaiting assignment to a higher ranking judicial district were called *makhredj mewālisi*. VI 133b; in Ottoman inheritance law, ~ was the term for the denominator which was used to divide an inheritance among heirs. VI 133b

**makhrūt** (A), or *ṣanawbar* : cone.

In astronomy, the shadow of the earth during an eclipse of the moon. V 536a

**makhzan** (A) : in Morocco, the government; at first ~ was applied more particularly only to the financial department, the Treasury. VI 133b; and → AL-LUGHĀ AL-MAKḤZANIYYA

**makhzen** (Mor) : a garrison placed in a stronghold. II 510a

**makkāri** : 'for hire', a term used in the Ottoman empire to designate small caravans operating between cities, which would transport merchants and travellers for a fare. IV 678b

**makkās** (A) : probably a tax-farmer under the Ḥafṣīds; collector of the MAKS. II 146a

**makki** (A) : in the mediaeval Near East, a beggar who pretends to be a rich merchant who has been robbed of his goods. VII 494b

**makkūk** (A) : a measure used for weighing grains in northern Syria and Upper Mesopotamia. Its actual weight varied, e.g. that of Aleppo and Tripoli contained 83.5 kg of wheat and that of Ḥamāt 92.77 kg. IV 520a; VI 118b

**maklūb** (A) : 'transposed'; in the science of tradition, a term used when a tradition is attributed to someone other than the real authority to make it an acceptable GHARĪB tradition, or when two traditions have the ISNĀD of the one with the MATN of the other. III 26a

maknī → IDMĀR

**makrūh** (A) : a reprehensible action, an action disapproved of; one of the five juridical qualifications of human actions according to Islamic law. VI 194b

**makrūn**, **makrūna** → ZUMMĀRA

**makrūna** (A) : a head scarf worn by Bedouin women in the Arabian peninsula. V 741b

**makrūs** (Alg, pl. *makāris*) : an adolescent of 12-14 years; in the Mzāb, ~ means an adult fit to carry arms. III 98a

**maks** (A, < Ar; pl. *mukūs*) : octroi duties. II 146a; a toll, custom duty. VI 194b; tax unsanctioned by the ṣharī'a; non-canonical tax. VIII 71b; VIII 955a

**makṣūra** (A, pl. *makāṣir*) : in poetry, the name given to a poem whose rhyme is constituted by an *alif makṣūra*. VI 195b

In architecture, the ~ is a box or compartment for the ruler built in a mosque, near the MIḤRĀB, introduced at the beginning of the Umayyad period either to protect the ruler from hostile attacks or for the purpose of teaching and performing the ṢALĀT. VI 661b ff.

maḡṭa' (A) : in Persian prosody, the term for the last distich, BAYT, which in the GHAZAL contains the nom-de-plume of the author. II 1033b; IV 715a

In grammar, a 'cutting' in the resonance emitted from the chest as it rises in the throat to produce the ḤARF. III 597b

**maktab** (A, pl. *makātib*) : originally, an appellation for the Islamic traditional school frequently known also as *kuttab*. In Egypt, the Copts too used ~ to denote their own traditional schools; a school; bureau, department; office; agency. VI 196b

In modern Persian usage, in addition to its basic meaning of 'school', ~ has acquired also the connotation of an 'instructing manual'. VI 197a

♦ maktab al-sabil → SABIL

**maktaba** (A, P *kitāb-khāna*) : library. VI 197b

**maḡṭal** (A) : a genre in Turkish narrative literature denoting works commemorating miracles and happenings around the martyrs of the house of the Prophet, particularly his grandson Ḥusayn. III 374a; V 193b

**maḡṭh** (A) : stop, stay.

In astronomy, ~ means the phase in which the moon is eclipsed. For the case of total eclipse, the place where it begins is called *awwal al-maḡṭh* and where the moon begins to emerge from the shadow, *ākhir al-maḡṭh*. V 536b

**maḡṭū'** (A) : in the science of tradition, a tradition going back to a Successor regarding words or deeds of his. III 25b; an ISNĀD which is 'cut off' at the level of the Successor, thus without mention of either the Prophet or a Companion. VII 631a; and → MUTTAṢIL

In Ottoman Turkey, a form of poll-tax, DJIZYA, which was fixed by agreement, and which amount thus could not be altered. It was extensively applied. II 563b

For its use in prosody, → ḲAṬ'

ma'kūla → DIYA

mal → BAVIK

**māl** (A) : possession, property, referring among the Bedouin particularly to camels, but also to estates and money, and in any case to concrete things. The word is formed from *mā* and *li* and means properly anything that belongs to anyone. VI 205a; taxes. II 148a; IV 1034a; VI 205a; capital. II 361a

In mathematics, ~ was used for the unknown quantity in an equation; in this meaning it was afterwards replaced by *shay'*. Used for the unknown in quadratic equations, it became the word for the square of a number. The fourth power is called *māl al-māl*, the fifth *māl<sup>m</sup> ka'b<sup>m</sup>*, the square of the cube. II 361a; VI 205b

♦ **māl al-bay'a** (also *ḥaḡḡ al-bay'a*, *rasm al-bay'a* and *ṣilat al-bay'a*) : a term used for the payments made to army officers at the time of the swearing of the oath of allegiance, BAY'A, to a new ruler. VI 205b

♦ **māl al-djahābidha**, or *ḥaḡḡ al-djahābidha* : the fee of the DJAHBADH for his services to the government, levied as a charge on the taxpayer. II 382b

♦ **al-māl al-hurr** : one of the three main sources of revenue for the Egyptian government in the years immediately preceding the Napoleonic invasion of 1798, ~ was composed of the MUKI, a fixed tax, and the *fā'iḡ*, a tax which went to the concessionaries of tax farms and was fixed by the terms of the concession. All the land taxes were farmed out by the government to *multazims* (→ MŪLTEZIM), who collected them through their agents. II 148a

♦ **māl al-kuṣhūfiyya** : one of the three main sources of revenue for the Egyptian government in the years immediately preceding the Napoleonic invasion of 1798, ~ were taxes which paid for the military and administrative expenses within the Egyptian provinces. II 148a

♦ **māl mankūl** → 'AḲAR

♦ **māl nāṭik** → MĀL ŠĀMIT

♦ **māl ribawī** : in law, goods capable of usury and interest, RIBĀ. VIII 492b

♦ **māl šāmit** : dumb property, in contrast to *māl nāṭik* 'speaking money', applied to slaves and cattle. VI 205a

**malāhi** (A, s. *malhā*) : a term which, in a figurative sense, is used as the equivalent of 'musical instruments', sometimes being replaced by *alat al-lahw* or linked with the word *lahw* 'game, pastime, amusement'. VI 214a

malāhim → MALḤAMA

**mālāk** (A), or *mimlaka* : a wide board that the ploughman presses on with all his weight and is pulled along by two oxen, the ~ is a rudimentary implement for levelling the earth after ploughing and burying completely the seed which was sown there before the ploughshare turned over the soil. The word is an equivalent of the Egyptian *zahhāfa*. VII 22b

**malaka** (A) : in philosophy, ~ is used to translate the Greek *hexis* 'a being in a certain state or habit'. It is contrasted with privation, 'ADAM, in translations and commentaries on Aristotle. VI 220a

**malam** (Hau, < A *mu'allim*; pl. *malamat*) : ~ was formerly used to designate a man versed in the Arabic language and Islamic sciences to whatever extent. Nowadays, although the traditional ~ remains a familiar feature of Hausa society, the term itself has been debased to the point where (like the Arabic term *al-sayyid*) it merely serves the function of the English 'Mr'. In the phrase *shehu malami*, it is used as an epithet for a distinguished exponent of the Islamic sciences. VI 223a

**malang** (P ?) : a term with uncertain etymology, used in Muslim India, to denote wandering dervishes of the Kalandari, Bī-ŠAR' or antinomian type. VI 228b

**malḥama** (A, pl. *malāhim*) : an epic; in the Islamic Middle Ages, ~ meant a writing of a divinatory character, specifically the *Malḥamat Dāniyāl*, a collection of meteorological signs with their divinatory meanings. VI 247a; VIII 106a

In its plural form, *malāhim*, it is applied to a literature consisting of predictions of a historical character. II 377a; VI 216a

**malḥūn** (A) : a term designating a language which sprang from the local North

African dialects which served for the expression of certain forms of dialectal poetry, as well as this poetry itself. I 571b; VI 247b

**malik** (A, pl. *mulūk*) : king; government.

As a kingly title, the term appears repeatedly in pre-Islamic inscriptions from southern Arabia and the Syrian desert fringes. Islam, however, presented a new order in which God alone was the King. Considered to be a term of abuse, ~ was not officially assumed by Muslim rulers in the early centuries of Islam, but towards the middle of the 4th/10th century, the Būyids began adopting the title, as did Sāmānīd, Kh̲ārazmī, Ghaznawīd, Saldjūq, Fātimīd, Ayyūbīd and Mamlūk rulers after them. ~ was also freely applied to princes, viziers and provincial governors, which rendered the term less majestic, the title *sultān* being considered superior as it conveyed a sense of independent sovereignty. VI 261a  
♦ **malik al-shu'arā'** : 'king of the poets', an honorific title of a Persian poet laureate. It was the highest distinction which could be given to a poet by a royal patron. Like other honorifics, it confirmed the status of its holder within his profession and was regarded as a permanent addition to his name which sometimes even became a hereditary title. VI 276a

♦ **malik al-tudjdjār** : 'king of the big merchants', an office and a title which existed in Iran from Šafawīd times, and probably earlier, until the end of the Kādījār period. The ~ was chosen by the prominent merchants of each big town and nominated by the authorities to be the link between the trading community and the authorities. He also settled disputes between the Iranian merchants and their customers, between the merchants themselves, and between local and foreign merchants and trading-firms. VI 276b

♦ **maliki** → DJALĀLI

♦ **mulūk al-tawā'if** : 'the kings of the territorial divisions', the Arabic phrase used by Muslim historians originally for the regional rulers of the Parthian or Arsacid period in pre-Islamic Persia; the rulers of the principalities which arose on the ruins of the Umayyad empire of al-Andalus at the end of the 5th/11th century. VII 551a; VII 552a

**mālik** (A) : in law, owner (of a slave). I 24b

♦ **mālikāne** (< A *mālik* and P *-āne*) : in law, intangible property, i.e. fiscal revenues, whenever the enjoyment of them is connected with full ownership. The term's content has nonetheless changed over the centuries. VI 277b; VIII 405b

♦ **mālikīyyat al-māl** (A) : in law, patrimonial ownership. I 27a

**malil** → MALLA

**malīša** → ATŪM

**māliyye** (T, < A) : a term used in the 19th and 20th centuries, in Arabic and Turkish, to refer to financial affairs and financial administration. In the Ottoman empire, and in various of its successor states, the term has also acquired a more specific reference to the Ministry of Finance. VI 283b

**malĥaf** (Egy) : (wind) catcher; the usual term for the ventilation shaft known as *bādahandj* in mediaeval Arabic. S 115b

**malla** (A), or **malil** : 'hot ash', a loaf of bread cooked under ashes, eaten in ancient Arabia by Bedouin. V 41b

**mallāh** (A) : the name given to the place of residence, quarter, assigned to the Jews of Morocco. There is a difference between the urban ~ and the rural ~. The former is a quarter adjacent to the Muslim city, integrated within it or shifted to the nearby periphery, yet enclosed within a separate enclave defended by a wall and a fortified gateway. The latter is an 'open' village exclusively inhabited by Jews, situated some distance from the nearest *qṣar* or fortress of the protector. VI 292b

**ma'luka** (A) : an oral message. According to the Arab lexicographers, ~ derives from the root *aluka* which signifies 'to champ the bit' when used in reference to a horse. VIII 532a

**malūsa** (A) : a large Turkish-style turban worn by religious dignitaries in Tunisia. V 746a

**mamālīk** → MAMLAKA

**mamlaka** (A, pl. *mamālīk*) : absolute power over things and especially over beings: to begin with, that of God over creation as a whole, and then, that of any individual, in certain circumstances; ~ is also applied to the place either in origin or by application, of the power under consideration. In this latter sense, the most current denotation of ~ is a piece of territory under the control of some authority; a kingdom. VI 313b

In geographical literature, ~ refers to the Islamic world. VI 313b  
In Šafawīd Persia, the plural *mamālīk* referred to provinces and regions alienated from the direct control of the central government, in contrast to KHĀṢṢA, provinces and districts under its direct administration. VI 16b; VIII 751a; state lands. IV 36a

**mamlūk** (A) : lit. thing possessed, hence 'slave', especially used in the sense of military slave. The term is especially known in relation to the Mamlūk sultanate established and maintained by mamlūks in Egypt (1250-1517) and in Syria (1260-1516); and in relation to the role of their successors, the neo-Mamlūks, in Ottoman Egypt. VI 314a

**mamsūkh** → MASKH

**ma'mūma** → ĀMMA

**ma'mūr** (A) : in the late Ottoman empire and Turkish republic, a civil official. VI 340b

**ma'nā** (A, pl. *mānān*) : 'meaning, what the speaker intends to say'.

In grammar, ~ indicates the semantic counterpart of *lafz*, the linguistic expression. VI 346a

In philosophy, ~ is used to translate a number of Greek expressions, to denote e.g. concept, thought, idea, meaning, entity. VI 347a

In poetry, ~ meant both the meaning of a word or proposition in a certain given verse, and the meaning of a trope. VI 347b

In Nuṣayriyya terminology, ~ is 'the Essence', a name for God. VIII 148a

♦ al-ma'āni al-ṭhāniya : in philosophy, the five predicables (genus, species, difference, property, accident), also known as *al-alfāz al-khamsa*. II 550a

manākh (A) : war for territory, one of the Bedouin's warlike activities. II 1055a

manāḳib (A, s. MANĀBĀ) : a plural substantive, rendered approximately by 'qualities, virtues, talents, praiseworthy actions', featuring in the titles of a quite considerable number of biographical works of a laudatory nature, which have eventually become a part of hagiographical literature in Arabic, in Persian and in Turkish. Immediately following the development of mysticism and the cult of saints, the subjects preferred are the marvellous aspects of the life, the miracles or at least the prodigies of a ṣūfī or of a saint believed to have been endowed with marvellous powers; hence, ~ ultimately acquires the sense of 'miracles' or 'prodigies'. VI 349a

manām → RU'YĀ

manār (A), or manāra : lighthouse; an elevated place where a light or beacon is established; the means of marking (with fire, originally) routes for caravans or for the army in war; lampstand; certain kinds of 'arms' (arm-rests of seats, thrones, etc.); minaret, i.e. the tower alongside (or on top of) a mosque, used to call the faithful to prayer (in this sense normally *manāra*). VI 358b

In East Africa, ~ (Sw *mnara*, pl. *minara*) also refers to the pillar tombs which are an architectural peculiarity of the eastern African coast. VI 370a

and → HIRKŪL

manāzil → MANZIL

manāzīr (A), or 'ilm al-manāzīr : the science of optics. VI 376a

In travel, ~ was used to designate the fires and their sites, near the sea, which guided ships and gave warning of the arrival of an enemy (by lighting the fire in the direction of the town). Some fires were lit on the Mediterranean coast from Alexandria as far as the regions of North Africa. It is even recorded that opposite the Palestinian coast an exchange of signals of this kind was made between ships and the coast. Synonyms are *nīrān*, *mawāḳid* and *maḥāris*. VI 359a

mandala (J) : in East and Central Java, a rural Hindu-Buddhist type of school, where ascetical *gurus* imparted religious doctrine and mystical wisdom to students residing together in a communal setting. It is thought by some scholars to be the precursor of the PESANTREN. VIII 296b

mandara (A) : a large room in an Egyptian house, whose central part, a substitute for the courtyard, is paved, adorned with a fountain and surrounded by two or three iwāns. II 114b

mandedji → LIMAN RE'ĪSI

mandil (A, < L *mantellum*), normalised *mindil* : handkerchief, napkin, towel; piece of cloth, used for many other purposes, such as covering or carrying

something or serving, attached to the body, as an untailored part of dress. Synonyms in Arabic are e.g. *mashūsh*, *minshafa*, *khirkā*. VI 402b

In Syria and Palestine, ~ is the name for a woman's head scarf, veil. V 741b

In Iraq, ~ denotes an embroidered kerchief hung from the waist sash by men. V 741b

mandjāli (Telugu) : a measure of weight in South India, being the equivalent of a seed notionally used, of about 260 mg. VI 122a

mandjam → MĀDIN

mandjanik (A, < Gk) : mangonel; a general term for any kind of stone-throwing siege-engine. The expressions ~ and *arrāda* are both used for this kind of machine, and although the *arrāda* may have been the smaller of the two, the expressions often seem to be interchangeable. III 469b; III 472b; VI 405a

mandūb (A) : in law, a meritorious and recommended action. VI 408a

manḡhūr (T) : an Ottoman copper coin. II 118a; VIII 229a

manhūk (A) : in prosody, a deviation in the metre consisting of a line being 'weakened to exhaustion', i.e. when it is reduced to a third of its size. I 671a

māni (T, < A *ma'nā*) : a form of Turkish popular poetry, most usually a piece of poetry made up of heptasyllabic verses rhymed on the pattern *a b a*, but there are also some rhymed *b a c a*; each quatrain may be sufficient to fulfil a certain function or to transmit a certain message. VI 420b

♦ kesik māni : 'truncated māni', a MĀNI reduced to the schema *a b a* by the disappearance of the first verse. VI 420b

manāba (A, pl. MANĀKIB) : a narrow street between two houses; a difficult path on the mountain; a noble action. VI 349b

♦ manābat (U) : in Urdu poetry, praise of the fourth caliph, 'Alī, and of subsequent ṣhi'ī IMĀMS. V 958a; VIII 776a

mann (A) : the standard weight for small quantities of dry (and even liquid) commodities in most provinces of Persia. VI 120a; in Egypt, the ~ was used to weigh spices such as cinnamon, nutmeg, mace, cloves, cubeb and borax. VI 119a

manṣab (Ind.P) : a term of the military system of the Mughals in India, denoting a rank, the holder of which was termed *manṣabdār*. Personal or DHĀT rank was expressed numerically in even-numbered decimal increments and could vary from as low as 20 *dhāt* to a maximum of 7000 *dhāt* for the highest nobles. *Dhāt* determined the *manṣabdār*'s relative status and his pay. *Manṣabdārs* could simultaneously hold trooper, or SUWĀR, ranks. VI 422b

manṣabdār → MANṢAB

manshūr (A, pl. *manṣhūrāt*, *manṣhūr*) : lit. spread out, ~ has come to mean a certificate, an edict, a diploma of appointment, and particularly, a patent granting an appanage. VI 423a

In Egypt in the early Arab period, ~ was a pass which the government compelled the peasants to have, designed to curb increasing movement away from the land. II 303a; VI 423a

In 'Abbāsīd times, ~ was given to grants of fiefs, while under the Fātimids (and Ayyūbids) it denoted certain letters of appointment. Under the Mamlūks, ~ became restricted to feudal grants, in different grades according to size and writing. II 303a; VI 423b; VIII 814b

In modern Egypt, edicts of the government are called ~. In many Arabic states, serial publications now are called *manšūrāt*. VI 424b

In mathematics, ~ means prism. VI 424b

In astronomy, *manšūrāt* denotes spherical prisms; according to Ptolemy, 'sawn pieces' or 'disks' comprised between two circles parallel to and equidistant from the equator of a sphere. II 763a

*manšūrāt* → MANŠÜR

*manšūb* (A): the chief agent in India of the Yemeni Sulaymānī sect, which split from the Bohorās in the 10th/16th century. I 1255a

In grammar, → NAŠB

*manṭik* (A): logic. VI 442a

*mantū*: a steamed dumpling, one of the Özbek noodle dishes for which their cuisine is known. VIII 234b

*manzil* (A, pl. *manāzil*): a halt; a temporary stay; stage of a journey. VI 454b; hospice or night lodging intended for travellers. I 1225a; VI 455a; at the present time, ~ denotes a lodging, a house and even an apartment. V 455a

At the end of the Ottoman period, ~ signified a private hostelry, as opposed to the *maḍāfa*, which was communal. VI 455a

In Iran and, especially, in Hindūstān, ~ came to designate a camp, characteristically the royal camp. VI 456a

In astronomy, *manāzil*, or, more fully, *manāzil al-qamar*, are the lunar mansions, or stations of the moon, a system of 28 stars, groups of stars, or spots in the sky near which the moon is found in each of the 28 nights of her monthly revolution. VI 374a

In mysticism, ~ is the stage in the spiritual journey of the soul. III 84a; VI 454b

♦ *al-manzila bayn al-manzilatayn* (A): a theological term used by Wāṣil b. 'Aṭā' and the later Mu'tazila for designating the salvational status of the mortal sinner. They held that any Muslim guilty of a serious sin is neither believer nor non-believer, and is liable to punishment in the Fire. I 694b; VI 457b

*marāfiḳ* (A, s. *marfīḳ*): lit. benefits, favours, one of several terms used for bribes, douceurs. This form of bribery became institutionalised in the 'Abbāsīd caliphate with the establishment of a special office, the *diwān al-marāfiḳ*, in which were placed bribes and money from commissions collected from aspiring candidates for office. II 325a; VI 498a

*marā'i* (P): a pasture tax in Persia. IV 1042a; in 19th-century usage in Kāshān, ~ was a tax on sheep and goats levied at so much per animal which bore young and was in milk. IV 1042b

*ma'raḳa* → 'ARAKIYYA

*marāšid* (A), or *ma'āšir*: customs, dues and tolls which exist on the frontiers, on the international trade routes, and the ports. II 143a; and → MAŠIR

*marāsim* (A): official court ceremonies, both processional and non-processional. Synonyms are *rusūm*, especially for the whole range of ceremonial, including protocol and etiquette, *MAWSIM* and *mawḳib* (→ MAWĀKITB). VI 518a

*marātib* (A, s. *martaba*): lit. ranks, degrees, a term applied especially in Muslim India to the drums and standards, *aṭbāl wa 'alamāt*, borne by the sultan or conferred by him on the great AMĪRS, later elaborated as 'standards, kettledrums, trumpets, bugles and reedpipe' as carried by two ships among the fifteen of the governor of Lāhari Bandar. The ~ could function as battle ensigns. VI 536b

*marbaṭ* (A, pl. *marābiṭ*), or *marbiṭ*: the place where domestic animals are tethered. Among the nomads, the ~ simply involves tying the animal's halter to some bush or a large stone buried in the sand. For sedentary and urban populations, the ~ takes the form of a kind of shelter, beneath which animals can shelter from the sun. By extension, ~ very soon took on the general sense of stables. VI 537b

In Saudi Arabia and the United Arab Emirates, ~ and *mirsal* are also the names of the 'leash' which holds the falcon down to its perching-block or on the falconer's gauntlet. VI 537b

*marḍja'i taḳlīd* (P): a title and function of a hierarchical nature denoting a Twelver jurisconsult who is to be considered during his lifetime, by virtue of his qualities and his wisdom, a model for reference, for 'imitation' or 'emulation' by every observant Imāmi shī'i (with the exception of other MUḌTAHIDS) on all aspects of religious practice and law. VI 548b; S 103b

*marḍjān* → BUSSADH

*marḍūd* (A): in the science of tradition, a 'rejected' tradition, more particularly a tradition from a weak transmitter which contradicts what authorities transmit. III 26b

*marḍūf* → RIDFA

*marfīḳ* → MARĀFIK

*marfū' (A, pl. marfū'āt)*: lit. lifted up.

In the science of tradition, a tradition traced back to the Prophet whether or not the ISNĀD is complete. Transmitters who developed the habit of frequently 'raising' ISNĀD strands 'to the level' of *marfū'āt* were called *raffā'ūn*. III 25b; VIII 384a; and → MUTTAŠIL; RAF

*marḥala* (A, pl. *marāhil*): in mediaeval Islamic usage, a stage of travel, normally the distance which a traveller can cover in one day; it was, therefore, obviously a variable measurement of length, dependent on the ease or difficulty of the terrain to be crossed. VI 558b

*mārid* (A): a term found once in the Qur'ān, meaning rebel, but, with 'IFRIT, ended by being used of one particular class of fantastic beings from the nether regions. The popular tales represent the ~ as being superior to the 'ifrit: he is forty times

- stronger and has at his command a thousand auxiliaries. III 1050a
- ma'rifa** (A): knowledge, cognition. III 1133a; VI 568b
- In grammar, ~ designates the definite noun, as opposed to *nakira*, indefinite noun. VI 569a
- In onomastics, ~ is the appellative formed of Ibn followed by the ISM, LAQAB or NISBA of the father or of an ancestor, sometimes celebrated but more often obscure. This is also called *ghuhra*. III 670a
- markab** (A): lit. conveyance; in early Arabic usage, the most general word for 'ship'. The term was, however, used in the first place for travel by land, with such specific meanings as 'riding-beast', 'conveyance drawn by animals'. VIII 808a
- markaz** → MUWASHSHAH
- markūb** (A): pointed men's shoes of thick red morocco, worn in Egypt. V 741b
- marṣad** (A): observatory. VI 599b
- marṣūm** (A): in the science of diplomatic, a grade of appointment used for military personnel in Mamlūk times only. Distinction is made between major and minor appointments: *mukabbara* is the appointment of the commander of a fortress and military persons of medium rank, and *muṣaghghara* is the appointment for the lower ranks. II 303a
- martaba** → MARĀTIB
- marthāt** → MARTHIYA
- marthiya** (A, pl. *marāthi*), or *marthāt*: elegy, a poem composed in Arabic (or in an Islamic language following the Arabic tradition) to lament the passing of a beloved person and to celebrate his merits. IV 1027a; VI 602b
- In Urdu poetry, the ~ is almost always religious and usually about the Karbalā' martyrs, although a secular type exists. V 635b; VI 610b
- martolos** (T, < Gk): a salaried member of the Ottoman internal security forces, recruited predominantly in the Balkans from among chosen land-owning Orthodox Christians who, retaining their religion, became members of the Ottoman 'ASKARI' caste. By 1722 the institution was merged with the Muslim local security police. VI 612a
- ma'rūf** (A): in the science of tradition, a weak tradition confirmed by another weak one, or a tradition superior in MATN or ISNĀD to one called MUNKAR; also, a traditionist when two or more transmit from him. III 26b
- maryūl** (N.Afr): a short, embroidered shift for women in Libya. V 746a
- marzpan** (P, A *marzubān*): warden of the march, markgrave; the title of a military governor of a frontier province under the Sāsānids in the 4th or 5th centuries AD. By mid-6th century, the ~ had become a high-ranking military and administrative official. After the decline of the Sāsānid empire, *marzubān* survived at Marw and Marw al-Rūd as the title of local Iranian officials under Muslim rule. It came to be used as a proper name and was also used metaphorically in poetry for a ruler or master, or for a leader of the Magians. VI 633a

- masā'** (A): originally, 'evening twilight', but today applied to the evening, as opposed to *ṣabāh* 'morning'. It also comes to designate the period which begins at noon and encroaches upon the night. V 709b
- maṣā'if** (A): a line of troops. II 1080a
- ♦ **maṣāfiyya**: a corps of slaves, probably originating from those employed to form a line of troops in the reception rooms of the 'Abbāsīd court, under the command of the Chamberlain and numbering 10,000 men. In 317/929, the ~ forced the caliph al-Kāhir to flee. They were massacred in 318/930. II 1080b
- masāha** (A): one of three ways of assessing land tax, KHARĀDJ, the other two being MUKĀSAMA and MUKĀTĀA. The amount due was based on the measurement of the land, but ~ did not, however, involve a comprehensive cadastral survey. Usually only the land sown was taken into account. It differed from the *mukāsama* system in that the tax demand did not vary in a good year or a bad year. Known in the early centuries, it continued to be used down to modern times. IV 1037b
- masā'il** → MASĀLA
- mas'ala** (A, pl. *masā'il*): question, problem.
- ♦ **al-mas'ala al-minbariyya**: in law, a particular problem of inheritance, which 'Alī is reported to have solved off-hand when it was submitted to him while he was on the MINBAR. I 765a
- ♦ **mas'ala al-suraydjīyya**: in law, a hotly debated problem of repudiation to which Ibn Suraydj, the Shāfi'i jurist, gave his name. III 949b
- ♦ **masā'il wa-adjwiba**: lit. questions and answers, a technique of argumentation in mediaeval Islam which has strongly influenced, both in form and content, numerous Arabic writings in virtually all fields of knowledge. Unsolved problems, or questions and objections propounded by a third person, are followed by answers or explanations and refutations. Sometimes the author, at the request of a third person, composed a monograph on a group of themes, and even dedicated it to him. The pattern of questions and answers often became a literary topos, and, finally, the pattern also turned into a technique of scientific research or presentation, without any dialogue between teacher and pupil or between two opponents. VI 636a
- ♦ **masā'il mulakkaba**: in law, a category of questions 'called by special names', to which e.g. the AKDARIYYA belongs. I 320a
- masdjid** (A): mosque. The modern Western European words (Eng *mosque*, Fr *mosquée*, Ger *Moschee*, It *moschea*) come ultimately from the Arabic via Spanish *mezquita*. VI 644b
- The word is used in the Qur'ān for sanctuary, especially the Meccan sanctuary; ~ is also applied to pre-Islamic sanctuaries. Even as late as Ibn Khaldūn, ~ is used in the general meaning of a temple or place of worship of any religion. VI 644b
- ♦ **masdjid djamī**: in early Islam, the common name used for the chief (Friday)

mosque in a certain place, but by the time of al-Makrizi (9th/15th century), the word *djāmi'* meant any mosque of some size. VI 656a

♦ **masjdīdī** (A, pl. *masjdīdiyyūn*): an adjective specifically concerning the Friday mosque of Baṣra in the time of al-Djāhīz and used to designate groups of adults or young people who were accustomed to meet together in that building, near the gate of the Banū Sulaym, as well as of poets, popular story-tellers, and transmitters of religious, historical and literary traditions, in particular those regarding poetic verses. VI 709a

m'āsh → KUSKUS

**al-mash' alā 'l-khuffayn** (A): lit. the act of passing the hand over the boots; a term designating the right whereby sunni Muslims may, in certain circumstances, pass the hand over their shoes instead of washing their feet as a means of preparing themselves for the saying of the ritual prayer. VI 709b

**mashā' allāh** (A): a phrase occurring in the Qur'ān and widely used in the Islamic lands of the Middle East with the general meaning of 'what God does, is well done'. The formula denotes that things happen according to God's will and should therefore be accepted with humility and resignation. In a cognate signification, the phrase is often used to indicate a vague, generally a great or considerable, but sometimes a small, number or quantity of time. The phrase is also the equivalent of the English 'God knows what', and, as signifying 'what God has willed', expressing admiration or surprise. VI 710b

**mashādīn** (A): water-driven trip-hammers, i.e. stones fitted to axles which are installed on running water for pounding e.g. ores or flax for paper. V 969b

**mashāriḳa** (A): the Arabs and Arabised peoples of the East in contrast to those of the West called **MAḠHĀRIBA**. VI 712a

**mashāyikh** → SHAYKH

**mashhad** (A): any sacred place, not necessarily having a construction associated with it; a tomb in general, the burial place of an earlier prophet, saint or forerunner of Muhammad or of any Muslim who had pronounced over him the profession of faith; a martyrdom; any small building with obvious religious features like a **MIḤRĀB**. V 289a; VI 713b

**mashhūr** (A): in the science of tradition, a well-known tradition transmitted via a minimum of three different **ISNĀDS**. III 25b; VI 717a

**mashikha** → FAHRASA; MASHYAKHA

**mashk** → KUFĪ

**mashla** (A): a variety of 'ABĀ' made in Baghdad. V 741b

**mashlah** (A), or *mushallah*, *mashlakh*, *mahrās*: an undressing and rest room found in the steam bath. III 141a

**mashlakh** → MASHLAH

**mashraba** (A): a niche attached to lattice wooden windows known as **MASHRABIYYA** where the water jars were kept cool and fresh for drinking. VI 717b

**mashrabiyya** (A): a technique of turned wood used to produce lattice-like panels,

like those which were used in the past to adorn the windows in traditional domestic architecture. The ~ technique is a speciality of Cairo, where it was used with a latitude of patterns and combinations. The panels are composed of small pieces of wood which are turned in various forms and are fixed together without glue or nails, but simply by being inserted into each other, thus giving the panel more resistance towards the flexibility of the wood with the change of temperature. V 1153a; VI 717b

**mashriḳ** (A): the East; for the Arab world, all the lands to the east of Egypt. VI 720a; and → **MAṬLĀ'**

♦ **mashriḳ al-adhkār** (A): a term used in the Bahā'ī movement for four related concepts: a). In Iran (loosely) to describe early morning gatherings for reading of prayers and sacred writings. b). Generally of any house erected for the purpose of prayer. c). Most widely, to refer to Bahā'ī temples. d). In its widest application, to refer to a central temple in conjunction with various dependencies regarded as intrinsic to the overall institution. These include a school for orphans, hospital and dispensary for the poor, home for the aged, home for the infirm, college of higher education, and traveller's hospice. With the exception of a home for the aged in Wilmette, Illinois, no dependencies have as yet been established. I 918a; VI 720a

**mashrū'** (A): in law, the lawful act, as a term sometimes used in place of **ḌJĀ'IZ** as e.g. in the contract of crop-sharing and in the contract of association. II 390a

**mashṭūr** (A): in prosody, a deviation in the metre consisting of the suppression of a complete half, *shatr*, as e.g. when the **RADJAZ** is reduced to one hemistich. I 671a

**mashūb** → ŠAHIB

**mashūra** → ARGHŪL

**mashūra** → MASHWARA

**mashūsh** → MANDIL

**mashwara** (A, T *meshweret*), or *mashūra*: consultation, in particular by the ruler of his advisers, the latter being variously defined. The term sometimes also appears to mean some kind of deliberative gathering or assembly.

Among Ottoman historians, ~ was commonly used to denote ad hoc meetings and councils of military and other dignitaries to consider problems as they arose. The sultan was not normally present at such gatherings.

In the course of the 19th century, ~ or *meshweret* was much used by Turkish and Arabic authors, first to describe European representative institutions, and then to justify their introduction to the Islamic lands. VI 724a

**mashyakha** (A), or *mashikha*: a plural of **SHAYKH** and an abstract noun denoting a *shaykh*'s position or authority. VI 725b

In the Muslim West ~ was used to designate the collectivity of urban elders and notables often wielding considerable political influence in the cities and hence carrying the sense of a 'municipal council'. VI 725b

During Bonaparte's Egyptian expedition, ~ acquired a new meaning. Seeking an Arabic expression for 'republic', Bonaparte's orientalist experts came to use ~. This was apparently an intended allusion to the Directoire of five who were governing France at the time. In the second half of the 19th century, ~ in the sense of republic gave ground to *djumhūriyya*. VI 725b; and → FAHRASA

**maskih** → MASKH

**ma'sir** (Akk ?): a technical term of fiscal practice in the hydraulic civilisation of early Islamic 'Irāk, doubtless going back to earlier periods there. From being a barrier across the river to halt shipping, ~ soon acquired the meaning of 'customs house where tolls are collected' and then the actual tolls themselves. VI 728b

♦ *ma'āshiriyyūn*: a body of officials attached to the police guard of Baghdad in the caliphate of al-Mu'tadid (279-89/892-902) who collected tolls from river traffic on the Tigris. VI 729a; and → MARĀSID

**maskh** (A): the metamorphosis of men into animals. The product of the metamorphosis is called ~ (*miskh*) or *masikh* (*mamsikh*). II 95b; III 305b; VI 736b

**maslaḥa** (A, pl *maṣāliḥ*): the concept in Islam of public interest or welfare. II 254b; VI 738b

In law, ~ in the sense of 'general good' and 'public interest' is used as a basis for legal decisions. I 276a; VI 738b

♦ *maṣlaḥatgüzār* (T): in Ottoman diplomacy, the term for *chargé d'affaires*. II 694a; and → KĀ'IM BI-ĀMĀL

**maslūb** (A): castrated by evulsion. IV 1087a

**mast** (A), or *mazz*, *mazd*, *mizz*: a long stocking of soft, yellow leather; inner shoe worn by both sexes in the Arab East. V 741b

**mastaka** (J), or *mustaka*: an ornament on top of a sphere on the roof of a Javanese mosque. In later times, this ornament was crowned by a crescent as the decisive symbol of Islam. VI 700b

**masūmi** (A): a fine 'abā' of white wool for men, produced in Baghdad. V 741b

**maṭāf** (A): the term for the pavement on which the circumambulation of the Ka'ba is performed. IV 318a

**maṭālī'** → MAṬLA'

**matār** (A): a measure of capacity for liquids, e.g. olive oil, used in mediaeval Egypt. According to a Venetian source, the ~ contained, in the later Middle Ages, about 17 kg of olive oil. VI 119b

**matbū'** → ITBĀ'

**mathāl** (A, pl. *amṭhāl*): a proverb, popular saying. VI 815b; the proverbial saying, also comprising the extensive group of comparisons involving a comparative in the form *af'al min*; adages (gnomes, dicta); set turns of speech; parable, fable. III 369b; VI 816a; a figurative expression. IV 248b

**mathālib** (A, s. *mathāliba*, *mathāliba*): lit. faults, vices, defects; disgrace.

In early Islam, ~ was broadly applied to what were regarded as subjects of

shame for the tribes, the ethnic groups or even clans, rather than separate individuals; ~ was used in poetry in connection with themes in satire to denigrate or revile an enemy. Later, ~ appeared in the titles of a number of works usually written by genealogists and collectors of historical traditions and can be contrasted with *ma'āthir* or *majākhīr* 'exploits, feats, glorious titles' and *MANĀKIB*. I 892a; VI 828a

**mathāni** (A): a technical term used in the Qur'ān, the precise meaning of which is unclear. It refers to the revelation sent down to Muḥammad and commentators have usually understood it to refer to the (seven) verses of the Fātiḥa, the first chapter of the Qur'ān. Another interpretation is that ~ refers to the punishment-stories, which may have once formed a collection separate from the Qur'ān. V 402a

**mathnāt** (A): an expression, mentioned by al-Djāwḥarī, that may refer to the quatrain. It is said to be equivalent to 'what is called in Persian DUBAYTĪ, which is singing (*al-ghinā'*)'. VIII 583b

**mathnawī** (A): a term used in Persian, Turkish and Urdu for a poem written in rhyming couplets. In Arabic such a poem is called MUZDAWIDJ. The single characteristic which separates the ~ from all other classical verse forms is its rhyming scheme *aa bb cc*, etc. Otherwise, the name is given to poems differing greatly in genre as well as in length and composition; this form is eminently suitable for epic and didactic verse because of the freedom allowed in rhyming. I 677a; IV 58a ff.; V 201a; VI 832a

**maṭla'** (A, pl. *maṭālī'*): in astrology, the rising point of a celestial body, usually a star, on the local horizon. This concept was important in Islamic folk astronomy, as distinct from mathematical astronomy, because it was by the risings and settings of the sun and stars that the KIBLA, the direction of Mecca, was usually determined in popular practice. The terms used for the rising and setting points of the sun were usually *mashrik* and *maghrib*, ~ being generally reserved for stars. The term ~ was also used to denote the 'time of rising' in the expression *maṭla' al-faḍr*, daybreak or the beginning of morning twilight. VI 839a In poetry, ~ refers to the first distich of a poem, which opens the poem and signals all the areas of expression. IV 714b

Its plural, *maṭālī'*, denoted ascensions, an important concept in mediaeval spherical astronomy and astronomical timekeeping. ~ represent a measure of the amount of apparent rotation of the celestial sphere, and are usually measured from the eastern horizon. Two kinds were used: (1) right ascensions, or ascensions in *sphaera recta*; and (2) oblique ascensions, or ascensions in *sphaera obliqua*. Right ascensions refer to the risings of arcs of the ecliptic over the horizon of a locality with latitude zero, and were called in mediaeval scientific Arabic *maṭālī' fi 'l-falak al-mustakim*. Oblique ascensions, associated with a specific latitude, were called *maṭālī' al-balad* or *maṭālī' al-baladiyya*. VI 792b

maṭlūb → ṬALIB

**maṭmūra** (A, pl. *maṭāmīr*) : a natural or man-made cavity used for the concealment of victuals or of riches; a silo. VI 842a; a cave, large or small and very deep, in which prisoners or Christian slaves were confined; subterranean prison. VI 843a  
Al-Djāhīz calls the (subterranean ?) cells of monks by the plural form, *maṭāmīr*. VI 842b

**matn** (A) : text, especially the text of a book as distinguished from its oral explanation or its written or printed commentary. VI 843a; castration by incising and at the same time cauterising the scrotum by means of a red-hot blade of iron and removing the testicles. IV 1088a

In the science of tradition, ~ denotes the content or text itself, as distinct from the chain of traditionists who have handed it down, *isnād*. VI 843a; VIII 514b

**maṭrak** (A) : a contest with a stick, cudgel or rapier for the purpose of training and knight-errantry. VI 843b

**maṭrūh** (A) : in the science of tradition, a rejected tradition, held by some to be synonymous with a tradition that is *maṭrūk*, by others to be a separate class of traditions less acceptable than *ḍāʿif*, but not so bad as *mawḍūʿ* 'fictitious', the worst type of all. III 26b

**maṭrūk** (A) : a technical term of Ottoman Turkish law concerning a category of land called *arāḍi-yi maṭrūka* 'assigned lands'. VI 844b

In the science of tradition, ~ is a tradition from a single transmitter who is suspected of falsehood in tradition, or is openly wicked in deed or word, or is guilty of much carelessness or frequent wrong notions. III 26b

maṭʿūf → ʿATF

**maʿūna** (A, pl. *maʿūnāt*, *maʿāwīn*) : lit. assistance; an administrative term of early Islamic history with several meanings. In texts relating to the pre-ʿAbbāsid period, it refers to allocations comparable with, but distinct from, stipends and rations. ~ was sometimes a gratuity paid to those who were not in receipt of stipends, sometimes a bonus supplementary to stipends, and sometimes a regular (more precisely, annual) payment made to those in receipt of stipends and rations alike; *maʿūnāt* was even used as a global term for private income from public funds. From the 3rd/9th century onwards, the leader of the ~ was charged with police duties. The actual police building was called ~ too, at least by the time of the Geniza documents. VI 848b

**mawākib** (A, s. *mawkib*) : processions, specifically solemn processions; audience. VI 518a; VI 849b; in Turkish usage, *mawkib*, or *mewkib-i hūmāyūn*, was used for the prince's procession while for the sultan either *rikāb* or *binish* were common. VIII 529a

mawākīd → MANĀZIR

mawālīd → MAWLID

**mawāliyā** (A, pl. *mawāliyyāt*), or *mawāliyyā*, *mawālī* and *muwālayāt* : a non-clas-

sical Arabic verse form which was well established by the 6th/12th century, when it always occurs as four hemistichs of *baṣīṭ*, all with the same rhyme. Later, it was elaborated into a variety of multi-rhyme compositions. VI 867b  
As folk-verse, ~ is a favourite in Arab lands. In common parlance the composition itself is almost always called a *mawwāl*, although ~ is still used, especially in writing. III 289b; VI 868a

In music, *mawwāl* also stands for an interpretative freesong, with no set tune. VI 868b

**mawāshī** (P), and *mawāsh* : taxes in Persia levied on cows, mules and asses at so much per head. IV 1042b

**mawāt** (A) : in law, dead lands, land which is uncultivated or merely lying fallow, which belongs to nobody and which is, in general, far from centres of population. Legal scholars use *ihyāʾ* 'bringing to life' to mean putting such a piece of land to use. III 1053b; IV 1036a; VI 869b

mawḍūʿ → MAṬRŪH

**māwī** : a caste of Hindū highway robbers, members of which were recruited by the Mughal emperor Akbar to guard the palace and to control highway robbery. V 686b

mawkib → MAWĀKIB

**mawkif** (A) : place of standing; specifically the place where the *WUḤŪF*, the halt, is held during the pilgrimage, viz. 'Arafāt and Muzdalifa or Djam'. VI 874a  
In eschatology, the ~ is the place where, on the day of resurrection, several scenes of the last judgment will take place. V 236a; VI 874a  
In pre-Islamic times, ~ was one of the terms used to designate the religious shrines, usually in the form of stones, to be found along tracks and at camping sites, of the nomadic tribes. VI 874a

**mawḥūf** (A) : in the science of tradition, a tradition going back only to a Companion. III 25b; VII 631a; VIII 384a

In law, a state of suspense between parties and equally as regards any third party; a category of contract which is neither valid nor invalid. I 319b; III 1016b; VIII 836a

**mawālā** (A, pl. *mawālī*) : a person linked by proximity to another person; patron; client; freedman; a party to an egalitarian relationship of mutual help, that is, a kinsman, confederate, ally or friend. IV 44a; VI 874a  
In the Qurʾān and in traditions, ~ is applied to God with the meaning of tutor, trustee and lord. VI 874a

♦ **mawlāy** : lit. my lord, an honorific title borne by the Moroccan sultans of the Sharīfian dynasties (Saʿdids and ʿAlawids) who were descended from al-Ḥasan b. ʿAlī, with the exception of those who were called Muḥammad and whose title was therefore *sayyidi* or *sīdī*. VI 888b

In mysticism, ~ is a title frequently used in connection with saints, especially in North Africa. VI 874b

**mawlid** (A, pl. *mawālid*), or *mawlūd*: the time, place or celebration of the birth of a person, especially that of the Prophet Muḥammad or of a saint; a panegyric poem in honour of the Prophet. VI 895a; a great festival, of which there are three in Egypt: on the 17th or 18th of January, on or about the vernal equinox, and about a month after the summer solstice. I 281a

♦ **mawālīd**: genethialogy, i.e. the art of deducing portents from the position of the stars at the time of birth, an area of judicial astrology. VIII 106a

♦ **mawliidiyya** or *miladiyya*: a poem composed in honour of the Prophet on the occasion of the anniversary of his birth and recited as a rule before the sovereign and court after ceremonies marking the *laylat al-mawlid*. VI 897b

**mawlūd** → **MAWLID**

**mawna** → **BASHTARDA**

**mawsim** (A): market, especially in connection with the markets of early Arabia; festival, generally with a religious basis. When such a festival signifies the birthday of a prophet or local saint, the term more generally used is **MAWLID**, but often some other event in a holy man's life, or even his death, may be celebrated, often at a date which shows continuity with some ancient nature festival or other rite; also, season. Thus in Lebanon, ~ denotes the season of the preparation of silk, while in India and in European terminology referring to these parts of the world, it has required the meaning of 'season' in connection with the weather conditions special to those regions, such as the regularly returning winds and rain periods. *Monsoon, mousson, moesson* and other corruptions of the term are found in this literature. VI 902a; pilgrimage. I 159b

**mawwāl** → **MAWĀLIYĀ**

**mawz** (A): the banana (tree). VIII 732b

**maydān** (A, pl. *mayādīn*): a large, open, demarcated area, flat and generally rectangular, designed for all kinds of equestrian activity; the exercises of mounted formations; in figurative usage, the confrontation of two parties; like the English 'field', ~ is extended to the broad sense of 'domain of activity', physical, intellectual or spiritual. VI 912b ff.; hippodrome. II 954b

♦ **maydāni**: in archery, an arrow of a specified pattern. VI 912b

**maykhān** (Mon): a low tent requiring little wood for its construction and in recent times covered with cotton cloth purchased from Chinese traders. IV 1151a

**mayl** (A): declination, an important notion in spherical astronomy. It is a measure of the distance of a celestial body from the celestial equator. Muslim astronomers tabulated either the declination and right ascensions of stars or their ecliptic coordinates. Also of concern to them was the solar declination, *mayl al-shams*, of which there were two kinds, *al-mayl al-awwal* and *al-mayl al-thāni*. VI 914b

♦ **al-mayl al-a'zam**, or *al-mayl al-kullī*: the obliquity of the ecliptic, the basic parameter of spherical astronomy. VI 914b

**maysir** (A): an ancient game of chance, using arrows to win parts of a slaughtered

beast. It was forbidden by the Qur'ān. VI 923b

**mayta** (A): dead (used of irrational beings); as a substantive, ~ means an animal that has died in any way other than by slaughter. In later terminology, the word means firstly an animal that has not been slain in the ritually prescribed fashion, the flesh of which therefore cannot be eaten, and secondly all parts of animals whose flesh cannot be eaten, whether because not properly slaughtered or as a result of a general prohibition against eating them. II 1069a; VI 924b

**maẓāhir** → **MAZHAR**

**maẓālim** → **MAZLIMA**

**mazār**: in Muslim India, a term used for signifying a *pir*'s (→ **MURSHID**) tomb, especially for the smaller wayside shrine. VI 125b

**mazd** → **MAST**

**mazhar** (A, pl. *maẓāhir*): lit. place of outward appearance, hence 'manifestation, theophany', a technical term used in a wide variety of contexts in *shī'ism*, *sūfism*, *Bābism*, and, in particular, *Bahā'ism*, where it is of central theological importance. At its broadest, the term may be applied to any visible appearance or expression of an invisible reality, reflecting the popular contrast between the exoteric (*ẓāhir*) and the esoteric (*bāṭin*). In its more limited application, however, it refers to a type of theophany in which the divinity or its attributes are made visible in human form. VI 952a

♦ **mazhar ilāhi**, or *maẓāhir-i ilāhiyya*: the Bahā'ī technical term for manifestations of God which feature through the prophets, never cease and are successive. I 916a; VI 953a

**mazidi** (A): in mediaeval 'Irāk, a beggar who gives out that he just needs a little more money to purchase what he needs. VII 494a

**maẓlīma** (A, pl. *maẓālim*): an unjust or oppressive action, an antonym of **ʿADL**. Its plural form, *maẓālim*, came to denote the structure through which the temporal authorities took direct responsibility for dispensing justice. *Maẓālim* sessions were held regularly under the 'Abbāsid caliphs al-Mahdi and al-Hādī. VI 933b; the name of a tax under the Aghlabids. II 145b

**maẓlīm** (A, P): someone or something treated or used wrongfully, unjustly, injuriously, or tyrannically. In Persian, ~ also means 'mild, gentle, modest'. VI 958b

In *shī'ī*, especially Twelver, Islam, ~ is an attribute characterising the **IMĀMS**, especially al-Ḥusayn b. 'Alī and 'Alī al-Riḍā, who are ready for martyrdom. VI 958b

**mazra'a** (A): arable land, a field, for grain production as opposed to pasture, vineyard, orchard, etc.

In Ottoman administration, ~ designates a periodic settlement or a deserted village and its fields. To register a piece of land as ~, it was required that it be checked whether the place had a village site in ruins, its own water supply and a cemetery. VI 958a

mazraba (A): the net which is used, especially in Tunisia, for tunny fishing. It involves a huge enclosure formed of meshed cloth with which the tunny bed is surrounded. VIII 1021b

mazz → MAST

mazz → DJULLANĀR

māmma (Mor): a leather belt worn by men, women and children in Morocco. V 746a

meddāh, maddāh → MADDĀH

medin: a silver coin, based on the half-dirham, struck by the Burdjī Mamlūks and continued by the Ottomans after their conquest of Egypt and Syria. VIII 228b ff.

medjelle (T, < A *madjalla*): originally, a book or other writing containing wisdom; in its best-known application, ~ refers to the civil code in force in the Ottoman empire and briefly in the Turkish Republic from 1869-1926. Known in full as the *Medjelle-yi Ahkām-ī 'Adliyye*, it covers contracts, torts and some principles of civil procedure. VI 971a

medjmū'a → MADJMŪ'A

mehter (P 'greater'): an Ottoman musical ensemble consisting of combinations of double-reed shawms (*zurna*), trumpets (*boru*), double-headed drum (*tabl*), kettle-drums (*naqqāre, kös*) and metallic percussion instruments. The ~ was an analogue of the wind, brass and percussion ensembles used for official, municipal and military purposes in other Islamic states. The Ottoman ~ was outlawed in 1826. VI 1007a

melayu → PEGON

mensūkhāt (A, s. *mensūkh* 'annulled'): an expression used in the Ottoman empire, after the abolition of certain early Ottoman army units, in the 11th/17th century, for the fiefs and other grants these units had previously held. These were referred to as *mensūkhāt timārī* 'annulled fiefs'. VI 1017a

mōntān (N.Afr), or *mōntāl*: a man's waistcoat with long, straight sleeves, worn in Morocco, Algeria and Tunisia. V 746b

meṣheret → MASHWARA

mewlewiyyet (T), or *mollalīk*: a title given to certain judicial districts in the Ottoman empire. VI 1029b; a generic term used in the Ottoman empire to designate the positions held by the *MOLLĀS* in civil and religious administration, which embraces simultaneously the rank, the duties or jurisdiction and the tutorial functions of the *mollā*. VII 222a

mgawren → FĀZA

mḥarrām → MAḤREM

midād (A): ink. In Middle Eastern manuscripts, two types of black ink were generally used, both of which date from pre-Islamic times. One was prepared on the basis of carbon and oil, and the other one from gall-nuts and ferrous components, the former originally being designated as ~, the latter as *hibr*. Later, the two words were used as synonyms. VI 1031b

mi'djan (A): 'the trough', a depression in the pavement on which the circling of the Ka'ba is performed, just opposite the door. According to legend, Ibrāhīm and Ismā'il mixed the mortar used in building the Ka'ba here. IV 318a

In the mediaeval kitchen, a wooden bowl in which the dough for bread was mixed, also called *djafna*. VI 808a

miđwāl (A): a piece of white fabric, used in the game of *MAYSIR*, which was held over the archer's hands so that he could not see the arrows in the quiver. VI 924a

midra'a (A): a woolen, sleeved tunic worn only by the very poor in mediaeval times. V 737a

midrab (A): among the pre-Islamic Bedouin, a tent under which important people camped when travelling. IV 1147a

mifraṣh (A, P *mafrash*, T *mifresh*): a travelling pack for bedding. The term is now generally applied to the woven rectangular bedding packs still used by nomads, and normally made in pairs to balance on either side of the camel carrying them. VII 1a

mifresh → MIFRASH

mighfar (A), or *ghifāra*: a cap or headcloth of mail worn on military expeditions in early Islam. Over it a *ḲALANSUWA* or a helmet known as *bayda* (so-called because of its resemblance to an ostrich egg) was worn. The Prophet wore a ~ on the day Mecca surrendered. V 735a

mihlab (A): a wooden container in which yeast was kept, used in the mediaeval kitchen. VI 808a

miḥmal (A): scales for gold. VII 195b

miḥmindār (P): the title of the 18th dignity, out of the 25 at the Mamlūk sultan's court; part of his duties was to receive ambassadors and delegations of Bedouin. VII 2a

miḥna (A): a testing, trial. More particularly, it signifies the procedure adopted by the caliph al-Ma'mūn in 218/833, and officially applied under his two immediate successors, for the purpose of imposing the view that the Qur'ān had been created. V 1124a; VII 2b

miḥrāb (A, pl. *maḥārib*): the prayer niche in the mosque, indicating the direction of prayer. It is made up of an arch, the supporting columns and capitals, and the space between them. Whether in a flat or recessed form, it gives the impression of a door or a doorway. VII 7a

mihragān (P): the name of an Iranian Mazdaean festival, traditionally celebrated in Iran around the autumn equinox; also, the name of some musical themes whose origin goes back to the Sāsānid period. VII 15a ff; ~ and *NAWRŪZ* are celebrated by the Nuṣayris as the days when the divinity of 'Alī is manifested in the sun. VIII 146b

miḥrāth (A, pl. *maḥāriṭh*), and *miḥrath* (pl. *maḥāriṭh*): a plough. In mediaeval times, however, ~ was more specifically applied to the tiller, which is not

equipped with wheels or a mould-board or a coulter, but consists essentially of a ploughshare, a crossbeam, a handle and a pole (or beam). Although it goes back to the earliest antiquity, this agricultural implement is still in use, without modification of note, throughout the Islamic world. VII 21b

**mihtar** (A): in Mamlūk Egypt, the head of the *rikāb-khāna*, the depot for harness and in general for all the material required for horses and stables. VIII 530a

**miḥwar** → KUTB

**miḳāt** (A, pl. *mawāḳit*): appointed or exact time.

In law, ~ is applied to the times of prayer and to the places where those who enter the ḤARAM are bound to put on the IHRĀM. VII 26a

In astronomy, 'ilm al-miḳāt is the science of astronomical timekeeping by the sun and stars and the determination of the times of the five prayers. VII 27b; and → MUWAḲḲIT

♦ **miḳātī**: an astronomer who specialised in spherical astronomy and astronomical timekeeping, but unlike the MUWAḲḲIT, was not necessarily associated with any religious institution. Mention of such astronomers appeared for the first time in Egypt in the 7th/13th century. VII 29b

**mikhḍhaf** → DJĀBA

**mikhḍāf** (A, pl. *makhḍālif*): in mediaeval administrative geography, an 'administrative province' or 'rural area', a term used particularly in Yemen. In the early 6th/13th century, ~ is defined with the restricted sense of the settled and cultivated lands around a fortress. From the period of Ayyūbid rule in Yemen onwards, ~ gradually falls out of use there and it is no longer used at the present time. VII 35a

**miklā** (A), and **miklāt**: a pan generally used for frying fish and the like, made of iron and used in the mediaeval kitchen. A stone-made ~ was used for other purposes, although the distinction between the two is unclear. VI 808a

**miklāma** → DAWĀT

**miklāt** → MIKLĀ

**mikran** (A): a piece of wood fixed on the oxen's head, when they plough, by means of a rope called *tawṭhiḳ*. VII 22b

**miktāra** (A): the occasional name for an apparatus, more often called a FALAḲA, used for immobilising the feet in order to apply a bastinado on the soles of the feet. II 763b

**miḳyās** (A): measurement, means of measuring; any simple measuring instrument; in Egypt the name of the Nilometer, i.e. the gauge in which the annual rise of the river can be measured. VII 39b; the gnomon of the sundial, also called *shakḥḥ* or *shākḥiḥ*. VII 210a; and → KIYĀS

**milād** (A): time of birth, in contradistinction to MAWLID, which may denote also 'place of birth'; Christmas. VII 40b

**milādiyya** → MAWLIDIYYA

**milāha** (A): navigation, seamanship; seafaring. VII 40b

**milal** → MILLA

**milban** (A): a wooden mould used to fabricate unfired brick, composed essentially of dampened, shaped clay, which is then turned into the ~ without a bottom or cover, packed tight and finally dried in the sun; the clay is fined down with sand, gravel, chopped straw or potsherds in fixed proportions to prevent its crumbling and cracking. Once taken out of the ~, the brick is left for a while longer in the sun. V 585a

**milḥafa** (N.Afr), and **mlahfa**, **tamalḥaft**: a large, enveloping outer wrap worn by women in the Arab East and by both sexes in North Africa. V 741b; V 746a

**milk** (A, pl. *amlāk*): private property.

In law, ~ denotes ownership, which is distinguished from possession, *yad*. The characteristic feature of ~ is its perpetual nature. I 28b; VII 60b

♦ **amlāk-i saltānati**: a term used under the Qādjārs in contradistinction to *amlāk-i khāssa*, private estates, IV 973a; after the grant of the Persian Constitution, the ~ were the personal estates of the ruler, also referred to as *amlāk-i shāhi*. IV 979b

♦ **amlāk-i shāhi** → AMLĀK-I SALTĀNATI

**milla** (A, pl. *milal*, P *millat*, T *millet*): religion, sect; with the article, *al-milla* means the true religion revealed by Muḥammad and is occasionally used elliptically for *ahl al-milla*, the followers of the Islamic religion. II 294b; VII 61a In the Qur'ān, ~ always means 'religion', e.g. the religion of the Christians and Jews, the religion of Abraham. II 294b; VII 61a

In Ottoman Turkish, *millet* came to denote the internally-autonomous religious groups within the Ottoman empire (Jews, Armenians, Greek Orthodox, etc.). VII 61a ff.

In modern Persian and Turkish, ~ means 'nation, people'. VII 61a

♦ **al-milal wa 'l-nihāl** (A): one of the stock phrases employed, in the heresiographical literature, to denote an enumeration of religious and occasionally philosophical doctrines, as well as the various groups or schools which profess them. VII 54a

**millat** → MILLA

**millet** → MILLA

**mimlaka** → MĀLAK

**minā'ī** (P ?): enamel. IV 1167a; a type of ceramics with polychrome under- and over-glaze painting produced during the late 6th/12th and early 7th/13th centuries. The precise mediaeval name of this ware is uncertain. Iranian authors of the 11th/14th centuries link the term to translucent or luminous substances such as the sky or wine vessels; ~ is also used by them to describe a type of glass. Later authors use the term to describe glass vessels that had been painted and gilded. VII 72b

**minbar** (A): the raised structure or pulpit from which solemn announcements to the Muslim community were made and from which sermons were preached. VII 73b

mindil → MANDİL

mindjam (A): the tongs and the beam of the common balance. VII 195b

minshafa (A): a large, white head veil for women in the Arab East. V 741b; and →

MANDİL

minṭaqat al-burūdī (A), and *minṭaqat falak al-burūdī*: the zodiac; the ecliptic circle. VII 81b

mintān (T): a short caftan without sleeves, stopping at the waist, worn in Ottoman Turkey. V 752a

mir (P, < A *amīr*): a Persian title applied to princes, but also borne by poets and other men of letters. In India and Pakistan, SAYYIDS sometimes call themselves by the title. It also occurs in official titles in both the Dīhli sultanate and in Mughal administration, e.g. *mir bahr* 'naval commander'. VII 87b

♦ *mir-āb* → MİRĀB

♦ *mir-ākḥūr*: under the Ottomans, the master of the stables, the official given charge of all aspects relating to the supply and maintenance of the Ottoman sultan's stables. VII 88a; VIII 529a and → *AMİR ĀKHÜR*

♦ *mir-ālem*: under the Ottomans, the 'standard-bearer'. VIII 529a

♦ *mir bakhshi*: quartermaster-general. Under the Mughal emperor Akbar, the ~ was administrative head of the military department and responsible for all transport arrangements during campaigns. He could be placed in command of an army in the field. I 316b

♦ *mir sāmān*: under the Mughal emperor Akbar, the ~ was in charge of the *BUYŪTĀT* department and was responsible for the organisation of the factories, workshops and stores maintained by the emperor. I 316b

♦ *mir-zāda* → MİRZĀ

♦ *mir-i farsh*: the term usually applied to stone weights, often of marble carved and inlaid with semi-precious stones, used to hold down a pall over a grave. VII 88a

♦ *mir-i mirān*: 'supreme commander', a military and political term used in 18th-century Ottoman Turkish administrative practice as being virtually synonymous with *BEGLERBEGİ* 'provincial governor', and then increasingly used to denote the honorary rank of *beglerbegi*, although this last title was considered as somewhat superior to that of ~. In the 19th century, ~ also became a civil service rank. VII 95b; VIII 280b

♦ *miri* (T, < A *amīrī*): 'belonging to the government'. Under the Ottomans, ~ was singled out to designate assets that belong of right to the highest Muslim authority, the sultan. Throughout Ottoman history, it was used as a noun meaning 'lands belonging to the government', 'land tax' levied from them, as well as 'the public treasury'. II 148a; VII 125a

♦ *al-miri* (Ir): the government. VII 88a

mirāb (P), and *mir-āb*: an official of the Šafawid state responsible for the distribution of the water of a *KAṆĀT*. IV 531a, V 872b

mirabba' → RUBĀ'Ī

mi'rāḍī (A), and *isrā'*: originally, a ladder, then 'ascent'; in particular, the Prophet's ascension to Heaven. VII 97b

mirfa' (A): a footstool, an ink-stand and the base of the small oriental table. In certain texts it may be replaced by *KURSĪ*. V 509a

miri → MİR

mirkās (A), or *mirkās*: 'merguez', a North African kind of fried sausage made from minced leg of mutton with the addition of various spices and ingredients, such as pickle, pimento, dried coriander, nard and cinnamon. VII 126a

mirriḥ (A): the planet Mars. VII 127a

mirsal → MARBAṬ

mirwad (A): a small probe or stick with a rounded end used by women to apply cosmetic to their eyebrows, eyelashes or the edges of their eyelids. In mediaeval times, the sticks were commonly of bronze. V 356b

mirzā (P), and *mirzā*: 'born of a prince', a title given to noblemen and others of good birth. Since the time of Nādir Shāh's conquest of India, it has been further applied to educated men outside of the class of *mullās* or '*ulamā'*' (→ *MOLLĀ*). In modern times, but not formerly, the title is placed after the name of a prince; when placed before the name of other persons bearing it, it is equivalent to 'Mr'. VII 129a

In Indian usage, it is given, from Mughal times onwards, to kinsmen of the Mughals, the Timūrids, the Šafawids, members of other royal houses and to certain Mughal nobles. In modern times in India and Pakistan, the prefixed ~ is particularly used by men of the Mughal division of *ASHRĀF* Muslims. VII 129b

mirzām → NUḤĀM

misabba' → SAB'ĀNĪ

misāḥa (A): the measurement of plane surfaces; survey, the technique of surveying. VII 137b; and → *MUKĀSAMA*

♦ '*ilm al-misāḥa*': the science of measurement, plane and solid geometry. VII 135a

misalla (A, pl. *masāll*): an obelisk. VII 140b

mishmish (A): the apricot-tree and its fruit (*Prunus armeniaca*). VII 141b

misk (A): musk. VII 142a

miskh → MASKH

miskin (A, pl. *masākin*, *miskinūn*): poor, destitute; miserable, humble. II 757b; VII 144b

In modern South Arabia, ~ denotes the top layer of the population subject to the tribesmen, comprising the petty traders and artisans, constituting the layer above the *du'afā'* (→ *PAṬĪF*). VII 145a

In 'Irāqī Kurdistan, *miskīn* denotes villagers who do not claim tribal origin, a class of lowly social status and often oppressed by tribal neighbours. VII 145a

mişr (A, pl. *amşār*): in earliest Islam, the settlements developing out of the armed

encampments established by the Arabs in the conquered provinces outside Arabia and then, subsequently, the capital towns or metropolises of the conquered provinces; the land of Egypt and its capital city. VII 146a ff.

As a geographical term, ~ is defined as an administrative unit, a large urban centre where a ruler or governor resides and which has located there the administrative organs, treasury etc. of the province. VII 146b

**mīṣrā'** (A): in poetry, one of two clearly distinct halves of a line of poetry. I 668a; VIII 579a

**miss** → NUḤĀS

**mīṣṭara** (A): a ruler. VII 198b

**mīṣwāk** → SIWĀK

**mīṭhāk** → ĀKD

**mīṭhāl** → FARMĀN

**mīṭhāl** (A): the oldest Arab unit of Troy weight. III 10b; an apothecary's stater equalling two *dānak*; a gold *DINĀR*. IV 248b; a standard weight unit, which was not everywhere the same. VI 118a

**mīyākīs** (A, < Gr): the common mussel (*Mytilus edulis* L.), a popular foodstuff. VIII 707a

**mīzādīj** (A): mixture; temperament. VIII 100a

In metaphysics, the final qualitative pattern resulting from definite proportions of the constituents of a given mixture, i.e. hot, cold, moist and dry. I 1084a

**mī'zaf** (A, pl. *ma'āzif*), and *mī'zafa*: a term denoting today any string or wind instrument or even, more restrictedly, a piano, but one which was employed in mediaeval Islamic times to instruments with 'open strings', which were played with the fingers or a plectrum. VII 189b

**mīzall** (A): a canopy, a portable but firm construction, serving as well as the general's tent, insignia of command, rallying point and headquarters on campaign. In the Muslim West, much confusion is caused because of the resemblance in both form and meaning between ~ and MIZALLA. VII 192a

**mīzalla** (A): lit. an instrument or apparatus for providing shade, *zill*, apparently synonymous with the *shamsa*, *shamsiyya*, lit. an instrument or apparatus for providing shelter for the sun, probably therefore referring to the sunshade or parasol borne on ceremonial occasions and processions over early Islamic rulers. In Mamlūk sources this appears as *djitr*, *shitr* (< P *čitr*, → ČATR) denoting the parasol as one of the insignia of royalty; VII 191b; among the pre-Islamic Bedouin, a large tent, often made of goat's hair. V 1147a; VII 192b

**mīzān** (A): balance, scales.

In the scientific thought of Djābir b. Ḥayyān, ~ forms a fundamental principle meaning a.o. specific gravity, the metaphysical principle *par excellence*, and a speculation on the letters of the Arabic alphabet. II 358b

In mathematics, ~ means, among other things, testing the correctness of any calculation. VII 198b

In divination, in magic squares, ~ stands for the sum of the largest and smallest figures; it is half the total of the vertical row, horizontal row or of the diagonals. VII 198b

In astronomy, *al-~* is the term for Libra, one of the twelve zodiacal constellations. VII 83b

♦ *'ilm al-mīzān*: alchemy. VII 198b

**mī'zar** → IZĀR

**mīzmār** (A): lit. an instrument of piping. In the generic meaning, it refers to any instrument of the wood-wind family, i.e. a reed-pipe or a flute. In the specific sense, ~ refers to a reed-pipe (i.e. a pipe played with a reed) as distinct from a flute. In Persian, the equivalent of ~ in this sense is *NĀY*. VII 206b

♦ *mīzmār al-muṭhannā* → DIYĀNAY

**mīzr** → NABĪḌH

**mīzwala** (A), and *sā'a shamsiyya*: in modern Arabic, a sundial. In mediaeval Islam, horizontal sundials were called *rukhāma* or *baṣīṭa*, vertical sundials *munharifa*. VII 210a

**mīzwār** (A, < B *amzwaru* 'he who precedes, he who is placed at the head'): in North Africa, chief of a religious brotherhood, the superintendent of a *ZĀWIYA* or the chief of a body of *shorfa* (→ SHARIF), equivalent to the Arabic MUḤADDAM. In those districts of Morocco where the old Berber organisation has survived, mainly in the Great Atlas and Central Atlas, *amzwar* is sometimes the equivalent of *anflūs*, the political adviser to a body. VII 211b

**mīzz** → MAST

**mīlahfa** → MILHĀFA

**mōbadh** (P): chief of the Mādjūs, a title for a type of Zoroastrian priest which in the Sāsānid state had a variety of ritual, judicial and administrative responsibilities. By the 4th or 5th century, a three-level hierarchy had developed of local *mōbadhs*, grand *mōbadhs* of provinces or regions and a supreme *mōbadh* over the entire state. The function of ~ continued to exist in Islamic times but it is not always clear whether ~ is used as a generic term for any priest or is used in a specifically technical sense in sources referring to Islamic Iran; this term is also used somewhat loosely in modern scholarship for Zoroastrian priests in early Islamic times. VII 213b

**mohur** (Eng. < P *muhur*, < San *mudrā*): an Indian gold coin. VII 221a

**mollā** (P, < A *maulā*), or *mullā*: a title of function, of dignity or profession, and of rank, limited, with a few exceptions, to the Turco-Iranian and Indian world, ~ indicates in the first instance any Muslim scholar who has acquired a certain degree of religious education and the aptitude to communicate it. In current usage, ~ is most often applied to the '*ulamā*', the religious scholars. Distinguished by his clothing and physical appearance, his prestige and claim to knowledge, the ~ in Iran today has succeeded in occupying a wide range of functions at many different levels. Exercising the basic prerogatives in matters

of education, ritual functions (prayers, marriages, funerals etc.) and judicial functions, the *mollās* constitute the basis of what has been called, erroneously in the view of some, a veritable clergy. VII 221a; and → MEWLEWIYYET

♦ *mollalik* → MEWLEWIYYET

*mposa* (Sw) : in East Africa, the proposer of a marriage, a senior member of the family who is usually but not necessarily from the groom's family. VIII 33b  
*mu'addib* (A) : a later appellation than MUDARRIS or MU'ALLIM for teacher in the Arab lands; in some cases, the ~ was a higher rank, namely, the more learned or the private tutor. V 568a

*mu'addin* → MĀDIN

*mu'adhdhin* (A), and *munādi* : originally, among the Arab tribes and in the towns, the crier making important proclamations and invitations to general assemblies. From the beginning of Islam, ~ and *munādi* have been used to designate the official whose main function is to summon the believers to public worship on Friday and to the five daily prayers. Both terms are used quite indiscriminately. VI 675b  
*mu'adjdjal* (A) : in law, yearly, variable, rather low rents. S 368b; in India, 'deferred dower', the remainder of the MAHR after a token amount has been paid at the time of marriage, becoming payable when the wife is divorced or widowed. I 172b

*mu'adjdjal* (A) : in law, a lump sum paid immediately. S 368b; in India, 'prompt dower', a token amount of the MAHR paid at the time of marriage. I 172b

*mu'ahad* (A) : a non-Muslim under the protection of the Islamic state. IV 768a

♦ *mu'ahada* : treaty, agreement. VII 250a

*mu'ākaba* (A) : in prosody, the obligatory alternation of the shortening of two adjacent cords. This phenomenon occurs in the *madid*, *ramal*, *khajif*, and *muḍḍiṭḥ* metres. The apparent reason for the existence of this phenomenon is to avoid a sequence of four moving letters. VIII 747b

*mu'ākara* (A) : a term denoting the action of two or more friends who drink together; also, a meal taken with friends. VII 850a

*mu'akhāt* (A) : brothering, a practice found in the early days of Islam by which two men became 'brothers'. VII 253b

*mu'āldj* (A) : lit. treating, developing; in Muslim Spain, ~ had the sense of 'retailer of fruit and vegetables'. I 961b

*al-mu'allafa kulūbuhum* (A) : lit. those whose hearts are won over; the term applied to those former opponents of the Prophet Muhammad who are said to have been reconciled to the cause of Islam by presents of 100 or 50 camels from Muhammad's share of the spoils of the battle of al-Hunayn after Muhammad's forces had defeated the Hawāzin confederation. VII 254a

*mu'allak* (A) : suspended.

In the science of tradition, ~ is used when there is an omission of one or more names at the beginning of the *isnād*, or when the whole *isnād* is omitted. III 26a  
*mu'allal* (A) : in the science of tradition, ~ applies to a tradition with some weak-

ness in *isnād* or *matn*. Al-Ḥākim calls it a tradition mixed with another, or containing some false notion of the transmitter, or given as MUTTAṢIL when it is MURSAL. III 26a

*mu'allim* (A) : teacher. A synonym was MUDARRIS, and later MU'ADDIB. V 568a; in guild terminology, master-craftsman. VIII 871b

♦ *al-mu'allim al-thālith* : lit. the third teacher; an appellation for Mir Muhammad Bākir b. Shams al-Din Muhammad al-Husaynī al-Astarābādī, known as (Ibn) al-Dāmād. II 103b

♦ *al-mu'allim al-thānī* : lit. the second teacher; an appellation for Abū Naṣr al-Fārābī. I 631a

*mu'āmalāt* (A) : in law, transactions concerning credit granted by a donor to a beneficiary; also, the bilateral contracts, as opposed to the 'IBĀDĀT which constitute the 'ritual of Islamic law'. In this general sense, the ~ define juridico-human relations and ensure that the Muslim's behaviour conforms to juridico-moral theories. VII 255b

*mu'āmara* (A) : in classical Muslim administration, an inventory of orders issued during the period of the general issue of pay, *tama'*, bearing at its end a signed authorisation by the sultan. II 79a

*mu'ammā* (A) : lit. something made obscure, hidden; a word puzzle, verbal charade, a kind of literary play upon words (syn. LUḠḤZ and UḤḌIYYA); the ~ is distinguished by the absence of the interrogatory element and by the fact that the sense of the passage had been made 'blind' by various procedures; also, secret writing, code. V 806b; VII 257a; VIII 217a

*mu'ammār* (A) : an appellative of legendary and historical people who are alleged to have lived to an exceptionally great age. VII 258a

*mu'an'an* (A) : in the science of tradition, an *isnād* where 'an' ('on the authority of') is used with no clear indication of how the tradition was received. III 26a; *isnāds* omitting the established transmission methods and with only one or more times the preposition 'an' between two transmitters are called ~. Closely connected with this is the *isnād* which is *mu'annan*, which introduces the information transmitted by an older to a younger authority simply by means of the conjunction *anna* 'that'. VII 260a

*mu'annan* → MU'AN'AN

*mu'annath* → MUḌḤAKKAR

*mu'araḍa* (A) : opposition.

In literary theory, ~ indicates imitation or emulation; the poet composes his work in the same rhyme and metre, and in doing so, often tries to surpass the original. The imitating of someone's work was also used sometimes as a deliberate act of homage. VII 261a; 'counter-poem'. VIII 805a; and → NAḲĀ'ID  
 As a technique in manuscript production, ~ has the meaning of collation, i.e. the textual comparison of a manuscript with another of the same work, preferably with one from which it was copied. A synonym is MUKĀBALA. VII 490b

mu'arniba (A, < *arnab*), or *murniba*: regions where (adult) hares are plentiful; the regions where young hares are predominant are called *makhazza* or *mukharnika*. S 85a

mu'arrab (A): an arabicised loan or foreign word, in theory, only those which were integrated into the Arabic of pre- and early Islamic times; those of the post-classical period are called *MUWALLAD*. However, *muwallad* does not only refer to loan words, but to all kinds of linguistic neologisms which came up in post-classical Arabic. The difference between ~ and *muwallad* is not taken into consideration by all philologists, and so ~ often is the general term for 'loan word, foreign word'. VII 261b

mu'askar → 'ASKAR

mu'ātāt (A): in law, a mutual delivery of the object of sale and of the sale price. I 318b

mu'āwāḍa (A): barter, exchange.

In law, ~ stands for a contract which is based on a mutual obligation, in opposition to a contract with a one-sided obligation. Examples are contracts of sale, lease and marriage. VII 263b

mu'awwidhātān (A), and *mu'awwidhāt*: the name given to the last two sūras of the Qur'ān, because they both begin with the words 'Say: I seek refuge in the Lord'. VII 269b

muba'ad (A): 'partial', a term for a slave held in joint ownership and enfranchised by one of the owners, who, however, is not wealthy enough to compensate his fellow-owners for the value of their shares. I 30a

In mathematics, ~ is a subdivided fraction, or a fraction of a fraction. IV 725b

mūbādele (T, < A *mubādala*): exchange, used in Ottoman Turkish for the exchange of commodities and of values, the exchange of prisoners of war, the exchange of ambassadors, and the exchange of populations. VII 275a

mubāh (A): 'licit, authorised', one of the five juridical qualifications of human acts. VII 276a; 'indifferent', neither obligatory or recommended, nor forbidden or reprehensible. III 660b

mubāhala (A): a term indicating both the spontaneous swearing of a curse in order to strengthen an assertion or to find the truth, and a kind of ordeal, invoked for the same purpose, between disputing individuals or parties, in which the instigation or call to the ordeal is more important than the execution; also, ~ is the name of a 'historical' ordeal which is said to have been proposed in 10/632-3 by the Prophet to a deputation of the Christian Najrānis. VII 276a

mubālagha (A): in grammar, ~ is used to denote the intensive meaning of a number of morphemes and syntagmas. Most consistently it is applied to the intensive participles of the forms *fa'āl*, *fa'āl*, etc. VII 277a

In literary theory, ~ came to mean hyperbole, intensification. *Qudāma* (d. 337/948) uses ~ to denote a very specialised type of emphasising (*ighāl* with later authors) in which a poetic idea is rounded out by a pertinent little exaggeration

at the end of the line. VII 277a; emphasis. VIII 614b

muballigh (A): a participant in the Friday or feast-day prayers with a loud voice.

While saying his prayer, he has to repeat aloud certain invocations to the IMĀM, for all to hear. In mosques of any importance, he stands on a platform, *DIKKA*, and is therefore called *dikka al-muballigh*. II 276a

mubāra'a (A): in law, a form of divorce by mutual agreement by which husband and wife free themselves by a reciprocal renunciation of all rights. I 1027a

mubashshir → NADHIR

mubayyiḍa (A): 'those clothed in white', i.e. 'Alids and their supporters at the battle at Fakhkh in 169/786, as opposed to their opponents, *al-musawwida* 'those clothed in black', 'Abbāsids and their supporters. III 617a; (< P *saḥīd-djāmagān*) followers of a semi-secret organisation devoted to the cult of Abū Muslim who proclaimed the imminent return of Zoroaster and wore white garments. They were involved in a number of revolts in eastern Iran and Transoxania in the 2nd/8th century. IV 16b; VII 500a

mubham (A): 'obscure'; in the science of tradition, ~ is used of an ISNĀD when a transmitter is named vaguely, e.g., *radjūl* (a man), or *ibn fulān* (son of so and so). III 26a

mubtada' (A): beginning, start.

In grammar, ~ is generally translated as 'inchoative'. It designates the first component part with which one begins the nominal phrase, whose second component is the predicate, *KHABAR*. VII 283a

In history, ~ is employed in particular with regard to the beginning of the creation and also to biblical history in general. VII 283b

mudabbajj (A): 'variegated, embellished'; in the science of tradition, the term used when two contemporaries transmit traditions from one another. III 26a

mudabbār → TADBĪR

muḍāf → BARRĀNĪ; MUFRAD

muḍallas (A): in the science of tradition, a tradition with a concealed defect, *TADLĪS*, in the ISNĀD. III 26a

muḍāraba (A), and, in Shāfi'i and Māliki sources, *kirād*, *mukāraba*: in law, a commercial association whereby an investor entrusts capital to an agent who trades with it and shares with the investor a pre-determined proportion of the profits. Losses incurred in the venture are the responsibility of the investor; the agent loses his time and effort, and any profit he would have gained were it successful. VII 284b

muḍārī' (A): similar.

In grammar, ~ is the verbal form characterised by the prefixing of one of four augments, marks of the person, *hamza*, *tā'*, *yā'* and *nūn*. It is devoted to the expression of the present and future, and is the opposite of *MADĪ*, characterised by the suffixing of personal markings and allocated to the expression of the past. VII 285b

- In prosody, ~ is the name of the twelfth Arabic metre, said to be invented by Abu 'l-Atāhiya. I 108a; I 670a
- mudarris** (A): a teacher, instructor; in mediaeval usage, when used without a complement, a professor of law at a MADRASA. The same term with a complement was sometimes used to designate other professors. V 1124b; V 1131a
- mudawwara** (A): lit. something circular; a term used in the central and western parts of the Arab world in the later Middle Ages to denote a large tent of rulers and great men, used especially when the army was on the march. VII 286a
- mudd** (A): a measure (of various weights) of capacity. The ~ was (about) 1.05 litres in 'Irāk, 3.673 litres in Syria, and 2.5 litres in Egypt. VI 117b
- ♦ **mudd al-nabi**: the MUDD of Medina, forming the basis for establishing the value of the šā' (4 ~ is 1 šā'). VIII 654a
- mudda'i** (A): in law, the plaintiff in a lawsuit. II 170b
- ♦ **mudda'ā**: alayh: in law, the defendant in a lawsuit. II 170b
- ♦ **mudda'ā bihi**: in law, the object of the claim in a lawsuit. II 171a
- muddaththir** (A): the title of the 74th sūra of the Qur'an, derived from the first verse which may be translated 'O you covered in a cloak'. VII 286a; and → MUZZAMMIL
- muddjina** → KAYNA
- mudhakk** (A): a term for a foal older than five years of age. II 785a
- mudhakkār** (A): masculine.
- In grammar, a technical term for one of the two states of a noun, whose opposite is *mu'annath* 'feminine'. VII 289b
- mudhayyal** (A): a complex chronogram, whereby the principal chronogram is completed by a supplementary chronogram, *dhayl*, the sum of the two providing the date. III 468a
- mudhiha** (A): a wound laying bare the bone, a determining factor in the prescription of compensation following upon physical injury. DIVA. II 341b
- mudir** (A, T *mūdīr*): the title of governors of the provinces of Egypt, an office created by Muḥammad 'Alī shortly after 1813. The chief task of the ~ is the controlling of the industrial and agricultural administration and of the irrigation, as executed by his subordinates. At the present time, Egypt comprises 25 *mudiriyyas* or governorates. VII 290a; and → SAKI
- mudjabbir** (A): in medicine, a bone-setter, bone-healer. II 481b
- mudjaddara** → ARUZZ MUFALFAL
- mudjaddid** (A): renewer (of the century), a term used for the renovator whom God will send to the Muslim community at the turn of each century, in order to explain matters of religion. VII 290a
- mudjahid** (A, pl. *mudjahidūn*): a fighter for the faith, one who wages war against the unbelievers. VII 290b
- In Muslim India, the *mudjahidin* were the rebellious forces of Aḥmad Brēlwi (d. 1831), who fought the Sikhs to oust them from the Panjab. I 282b; IV 196b; VII 290b

- In Saudi Arabia, the *mudjahidūn* is the popular name for the National Guard, made up of detachments of the Ikhwān. III 1068a
- mudjalī** (A), or *mukaffī*: a name for the third horse in a horse-race, according to the order of finishing. II 953a
- mu'djam** → FAHRASA; ḤURUF AL-MU'DJAM
- mudjarad** → RABBĀNĪ
- mudjāwara** (A): 'proximity, association'; in rhetoric, one of three types of metaphor as defined by al-Sakkākī, as e.g. the container for the contained: *zudjādja* 'bottle' = 'wine'. V 117a
- mudjāwir** (A): neighbour; a person, who, for a shorter or longer period of time, settles in a holy place in order to lead a life of asceticism and religious contemplation and to receive the BARAKA 'blessing' of that place. VII 293b; VIII 495b; the permanently-appointed personnel of places of pilgrimage (guards, cleaners, guides etc.) who in general belong to the local population. VII 294b
- In Egypt until today, ~ may indicate any student of the Azhar who comes from outside and lives in the premises of al-Azhar. VII 293b
- mudjbira** → DJABRIYYA
- mudjdiba** (A): in geography, a term applied to terrain covered with moving sands and totally waterless. VIII 845b
- mu'djiza** (A): lit. that by means of which (the Prophet) confounds, overwhelms his opponents; the technical term for miracle. It does not occur in the Qur'an, which denies miracles in connection with Muḥammad, whereas it emphasises his 'signs', *āyāt*, later taken to mean the verses of the Qur'an. ~ and *āya* have become synonyms; they denote the miracles performed by God in order to prove the sincerity of His apostles. The term KARĀMA is used in connection with the saints; it differs from ~ in so far as it denotes nothing but a personal distinction granted by God to a saint. VII 295b
- mudjirā** → MADJIRĀ
- mudjtahid** (A): in law, one who possesses the aptitude to form his own judgement on questions concerning the šari'a, using personal effort, IDJTIHĀD, in the interpretation of the fundamental principles of the law. III 1026b; VII 295b; and → MUṬLAḤ
- mudjtathth** (A): in prosody, the name of the fourteenth Arabic metre. Theoretically, it comprises three feet: *mustaf'ilun* / *fā'ilātun* / *fā'ilātun* to each hemistich, but in practice there is just one single *fā'ilātun*. This metre is not used by the ancient poets. I 670a; VII 304a
- mudjūn** (A): a word whose meaning ranges from jest and frivolity to the most shameless debauchery, including vulgarity, coarseness, impudence, libertinage, obscenity and everything that may provoke coarse laughter, such as scatological humour, ~ nourished, from a literary viewpoint, entertaining works full of more or less obscene anecdotes. VII 304a
- muḍmar** (A): implicit.
- In grammar, ~ (syn. *damir*) designates a noun in which the person is disguised

by means of a mark. This term is the converse of *muzhar* 'explicit', designating a noun in which the person is revealed in a clear manner. The category of the implicit noun corresponds to that of the personal pronoun in Western grammar.

VII 304b

**muḍraǧ** (A) : 'inserted'; in the science of tradition, ~ is used of a gloss in the MATN, or of giving with one ISNĀD texts which differ with different *isnāds*, or of mentioning a number of transmitters who differ in their *isnād* without indicating this. Generally, ~ is used of inserting something in the *isnād* or the *matn* of one tradition from another to make this appear part of it. III 26a

**muḍṭarib** (A) : 'incongruous'; in the science of tradition, ~ is used when two or more people of similar standing differ with one another in their version of a tradition. The difference may affect ISNĀD or MATN. III 26a

♦ **muḍṭarib al-ḥadīth** : a man whose traditions are confused. III 26a

**mufakḥhara** (A, pl. *mufakḥharāt*) : in poetry, a genre consisting of self-praise, but hardly ever separated from *ḥidjā'*, taunting and deriding the rival. VII 308b; a contest for precedence and glory, usually taking place between groups, tribes and clans in pre-Islamic Arabia, although in post-Islamic times, there were caliphs who were not ashamed to take part in them. VII 309b

**mufakḥkhām** → TAFKĤM

**mufalil** (A) : in the mediaeval Near East, a beggar who pretends to have been the victim of a robbery. The ~ works together with a confederate. VII 494b

**mufāwāḍa** (A) : in law, a form of commercial partnership, most prominently associated with the Ḥanafī school, and in a lesser degree with the Mālikīs. For the Ḥanafīs, the ~ is one of two classes of commercial partnership, *'inān* being the other, and is perhaps best translated as a universal, or unlimited, investment partnership. VII 310a

In the context of Mālikī law, ~ denotes a partnership in which each of the contracting parties confers on the other an unqualified mandate to dispose of their joint capital in any acceptable manner designed to benefit their common enterprise. VII 311a

**mufrad** (A, pl. *mufradāt*) : in grammar, ~ denotes the singular, usually when applied to the 'simple' noun, in opposition to the dual and plural forms. II 406b; VII 313a; in morphology, ~ means 'simple', as opposed to *murakkab* 'compound', and designates a noun made up of a single element. In syntax, ~ means 'in isolation', as opposed to *muḍaf* 'in annexation' and designates a noun which is not followed by a determinating complement. VII 313b

In lexicography, more often used in the plural *mufradāt*, ~ denotes the words taken in isolation in the lexicon. I 1083a; VII 313b

In mathematics, ~ denotes simple or ordinary fractions. IV 725b

♦ **al-mufradūn** : the ninth degree in the ṣūfī hierarchical order of saints. I 95a

**mufī** (A) : the person who gives an opinion on a point of law, *FATWĀ*, or is engaged in that profession. II 866a

**mughārasa** (A) : in law, a lease for agricultural planting, one of the most-used

forms of contract. Under its terms, the owner of a piece of land charges a person with the planting of trees on it under a co-ownership basis, and in return, he agrees to grant the planter ownership of a predetermined proportion of the whole crop. The lessee thus becomes an owner; and he can put an end to the common ownership by demanding a division of the land. VII 346b

**al-mughayyabāt al-khams** (A) : lit. the five mysteries, things concealed in the unseen.

In theology, ~ are regarded as known to God alone as part of His prescience and foreknowledge of all aspects of nature and human activity. They are usually identified with the five things known to God as expounded in the Qur'an 31:34: the hour of the Last Judgment; when rain will be sent down; what it is in the womb (i.e. the sex and number of children); what a man will gain, of his sustenance, on the morrow; and when a man shall die. VII 346b

**muhāḍara** (A, pl. *muhāḍarāt*) : a gathering in the course of which the participants converse and exchange information, quotations and stories. VII 851b

In the mystical thought of al-Kuṣhayrī, ~ is getting oneself into position vis-à-vis the objective sought, the first of three stages in the progression towards Reality. This stage remains 'behind the veil', the lifting of which belongs to the second stage. IV 697a

**muhaddith** (A) : the usual term for a technical specialist in traditions. I 259a

**muhāǧīr** (A, pl. *muhāǧīrūn*) : lit. one who migrates.

In Turkey and Ottoman lands, ~ was used for refugees and the victims of the population exchanges in the early years of the Republic; by 1933 the term was replaced by the neologism *göçmen*. VII 350b

In India, ~ has been used to describe those Muslims from the Indo-Pakistan subcontinent who migrated from their homes in order to protect their religion and to safeguard their interests as Muslims, the first group leaving in the early decades of the 20th century and the second group in 1947. VII 354b

In early Islam, the plural *muhāǧīrūn* stands for the Emigrants, those Meccan Muslims who emigrated from Mecca to Medina either just before Muḥammad himself or in the period up to the conquest of Mecca in 8/630. VII 356a; members of Arab tribes, who settled at Medina after their conversion to Islam and thus renounced returning to their tribes, are also designated as ~. VIII 828a

**muhakkak** (A) : 'strongly expressed (word); tightly-woven (cloth)'; ~ is a form of Arabic script, whose main characteristic is the feature that the left corner of twenty-one letters are angled. This script was used for long-page format Qur'āns and also for frames. After the end of the 11th/17th century, ~ yielded place to *ṭhuluth*. IV 1123a; VIII 151b

**muhakkam** → ḤAKAM

**muhallabiyya** (A) : a popular rice pudding dish; the mediaeval version of it was made with meat or chicken, sweetened with honey and seasoned with spices to which saffron-coloured rice is added. VIII 653a

**muhallil** (A) : in early Islam, a horse entered into a competition, whose owner

- made no wager and gained the whole amount staked by all the other entrants if his horse won (syn. *dākhil*). II 953b; in gambling, a 'legaliser', i.e. someone who did not contribute to the stakes, which made the gambling legal, although the law schools differ as to the legality of this procedure. V 109b
- muḥammadi** (A) : in numismatics, the name given in the reign of the Ṣafawid Muḥammad Khudābanda to the double *SHĀHL*, or 100 dinārs. VIII 790a
- muḥammira** (A, P *surkh-djāmagān*) : 'wearers of red', the name for the Khurramiyya, a religious movement founded in the late 5th century AD by Mazdak and the various Iranian sects which developed out of it. VII 664a
- muḥarrar** (A) : 'altered'; in the science of tradition, ~ is used of a change occurring in the letters of a word. III 26a
- muḥarram** (A) : the first month of the Muslim year. The name was originally not a proper name but an adjectival epithet qualifying Ṣafar I, the first month of the pre-Islamic Meccan year. VII 464a
- muḥāsaba** (A) : lit. accounting.  
In classical Muslim administration, ~ is the term given to the comprehensive accounting presented by an 'AMIL on relinquishing his appointment when it is not approved by the authority to whom he presents it. When it is approved, it is called *MUWĀFAKA*. II 78b  
In Ottoman finance, ~ referred to financial accounting. VII 465b  
In mysticism, ~, more precisely *muḥāsabat al-naḥs*, denotes 'inward accounting, spiritual accounting'. VII 465a
- muḥaṣṣil** (A) : a term used under the Anatolian Saldjūks and Ottomans for various types of revenue collectors. It acquired special significance amid extensive Ottoman financial reforms of 1838-9. VII 467b
- muḥdith** → *HADATH*
- muḥil** (A) : in law, the transferor, i.e. one who has a debt to A and a claim against B, and settles his debt by transferring his claim against B to the benefit of A. In this case, A is the creditor, *al-muhtāl*, and B is the cessionary, *al-muhtāl 'alayhi*. III 283a
- muḥillūn** (A) : lit. those who make lawful (what is unlawful); an expression used in early Islamic historical texts to denote those who had shed the blood of al-Husayn b. 'Alī. VII 470a
- muhmala** (A) : a gloss signifying the unpointed *HARF*, e.g. 'ayn *muḥmala*. III 597a
- muh** (P) : a seal, signet or signet-ring. VII 472a  
In Arabic, the term for a foal at birth; from then on, it is given different names, determined by the stage of development of the teeth. II 785a  
♦ **muhrdār** (T *mūhurdār*) : the keeper of the seals, 'private secretary', in Persian and Ottoman administration. VII 473a
- muḥrim** (A) : the pilgrim who has entered the state of ritual purity. II 1069a; III 1052b
- muḥṣan** (A) : in law, a term denoting a certain personal status: married (and the

- marriage has been duly consummated), free, and Muslim. The quality of *iḥṣān* resides in each spouse when both satisfy all three criteria. VII 474b
- muḥtāl** → *MUḤIL*
- muḥtalim** (A) : dreaming, and particularly dreaming of copulation and experiencing an emission of the seminal fluid in dreaming. VIII 822a
- muḥtasib** → *HISBA*
- muka** → *ab* → *KĀB*
- muḥābal** (A) : a pair of complimentary opposites, e.g. absence and presence. III 84a  
♦ **muḥābala** : in astronomy, ~ is used as the term for the opposition of a planet and the sun or of two planets with one another. In opposition, the difference in longitude between the heavenly bodies is 180 degrees. ~ may be used to refer to the opposition of sun and moon, although the usual technical expression for this phenomenon is *al-iṣṭikbāl*. VII 490a  
In astrology, the diametric aspect of the planets. IV 259a  
As a technique in manuscript production, ~ has the meaning of 'collation', i.e. the textual comparison of a manuscript with another of the same work, preferably with one from which it was copied. A synonym is *mu'ārada*. VII 490b  
In literary theory, ~ refers to a type of antithesis, in which both sides of the opposition consist of two or more terms. VII 491b  
♦ **muḥābeledji** (T) : clerk. VIII 291a
- mukabbara** → *MARSŪM*
- muḥābeledji** → *MUKĀBAL*
- muḥaddam** (A) : lit. placed in front; the chief, the one in command, e.g. of a body of troops or of a ship (captain). In the dervish orders, ~ is used for the head of the order or the head of a monastery. VII 492a  
In logic, ~ means the protasis in a premise in the form of a conditional sentence. VII 492a  
In mathematics, ~ means the first of two numbers in a proportion, or in other words, the divided number in a simple division. VII 492a; and → *TĀLI*
- mukaddi** (A, pl. *mukaddūn*, ? < P *gadd*) : in mediaeval Islam, a wandering beggar or vagrant, who, with a remarkable talent for plausible lying and a knowledge of certain effective dodges, succeeds in opening up the purses of those simple persons who allow themselves to be taken in by his eloquent but mendacious words. VII 494a
- muḥaddima** (A) : the foreword, preface or introduction to prose works; as a literary genre, the independent development of the preface, which had a stereotyped form consisting of initial commendations, a middle part and closing praises, was developed in particular by al-Djāhiz and Ibn Kutayba. VII 495b
- mukaddis** (A) : in mediaeval 'Irāq, a beggar who makes a collection for buying a shroud. VII 494a
- muḥaffi** → *MUḤALLI*

- mukallaf** (A): in law, one who is obliged to fulfil the religious duties. I 993b  
 ♦ **mukallafa**: in Egypt, the term used to designate the land survey registers. II 79b  
**mukallid** → DJIRRAṬ; TAQLĪD  
**mukanni** (A): a specialist in constructing a *ḡANĀT*, a mining installation for extracting water from the depths of the earth, called *kārizkan* in Afghanistan. IV 529b  
**mukānṭarāt** (A): in astronomy, the parallel circles at the horizon, normally called circles of height or parallels of height. This term was borrowed in the Middle Ages by Western astronomers, under the term *almicantarāt*. VII 500b  
**mukāra'a** → MUKHĀRADJA  
**mukāraḍa** → MUDĀRABA  
**mukarbaṣ** (A), or *mukarbas*: in architecture, a term denoting a technique of craftsmanship used in the mediaeval Muslim West, yielding Sp. *mocárabe*. It can be defined as 'work formed by a geometric combination of interlocking prisms, externally cut in concave surfaces and used as decoration in vaults, cornices etc.'. It forms a counterpart to, but is different in execution from the *MUKARNAS* technique of the Muslim central and eastern lands. The ~ was carved in jesso, brick, wood, marble or stone and was frequently coloured. VII 500b  
**mukāri** (A): lit. hirer; a dealer in riding beasts and beasts of burden, usage being extended from the person buying and selling and hiring to the muleteer or other person accompanying a loaded beast. VII 501b  
**mukarnas** (A, < Gk): in architecture, 'stalactites', a type of decoration typical for Islamic architecture all over the central and eastern parts of the Muslim world, composed of a series of niches embedded within an architectural frame, geometrically connected and forming a three-dimensional composition around a few basic axes of symmetry. The essential function of the ~ is ornamental. Its counterpart in the Muslim West is *MUKARBAṢ*. I 1229a; II 863b; VII 501a  
**mukarr** → IḲRĀR  
**mukarrariyya**: one of two main headings in the monthly and yearly accounting registers of the *Ilkhānids*, under which fell the regular (*mukarrar*) payments made every year by order of the sovereign from the *diwān-i a'lā* to *ḡADĪS*, *SHAYKHS*, *SAYYIDS*, students, financial officials etc. III 284a; and → ITLĀKĪYYA  
**mukāsama** (A): lit. dividing out; a system of raising the land tax, involving the levy, by agreement, of a percentage or share of the crops, usually taken when these last had ripened. The early sources on law and finance distinguished it from the system of *MISĀḤA*, the assessment of a fixed lump sum on the land according to its fertility, location, etc., and from the system of *MUKĀṬĀ'a*, which implied a fixed annual sum payable without regard to the variations of prosperity and harvest and often the subject of a tax-farming contract. Known in the early centuries, it continued to be used down to modern times. IV 1032a ff., VII 506b

- In the Ottoman empire and in India, ~ is one of two terms describing the land tax (the other is *MUWAZZAFĀ*); the *kharāj* *mukāsama* refers to a certain proportion of the produce accruing to the state from every field. II 158a; IV 1055b; VII 507b  
**mukāshafa** (A): in mysticism, ~ means illumination, epiphany. In the mystical thought of al-*Kuṣhayrī*, ~ is the lifting of the veil, a 'raising of the curtain' on to the world of mystery, the second of three stages in the progression towards Reality. IV 697a  
**mukāsir** (A): among the *Ismā'īlis*, the name of one of the subordinates who assists the *DĀ'Ī*. II 97b  
**mukāṭa'a** (A): in the mediaeval taxation system, ~ was used for the sum handed over by a tax farmer in return for the collection and management of the revenue from a given province or district. IV 1038a; VII 508a  
 In the Ottoman empire, ~ denoted tax farm, especially used by the Ottomans in connection with taxation imposed on the traffic in commodities in and out of the empire or at the entry to the big towns. VII 508a  
**mukātil** (A): in Western and Spanish Arabic, *al-*~ is an alternative name for the planet Saturn. VIII 101a  
**mukāṭṭa'āt** (A): one of the names given to the mysterious letters placed at the head of 26 *sūras* of the *Qur'ān*. VII 509a  
 In poetry, ~ are fragmentary pieces, very often topical poems, such as elegies, chronograms and satires. III 58a  
**mukayyin** → *KAYYĀN*  
**mukayyis** (A), or *kayyās*: the 'masseur', one who wields the *kis*, a bag of tow used to massage the clients, in a *ḡammām* 'steam bath'. III 140b  
**mukḡbulā** (A): a term for a fish stew, also known as *munazzalat al-samak*, based on eel or carp. VIII 1023a  
**mukḡḡadram** (A, pl. *mukḡḡadramūn*): a person who lived in the *DJĀHILIYYA* and in the time of Islam, applied in particular to poets; *al-mukḡḡadramūn* constitute the class of pagan poets who died after the proclamation of Islam, although the meaning has been extended to poets living in the Umayyad and the 'Abbāsīd period. VII 516a  
 In the science of tradition, ~ signifies a transmitter who accepted Islam but had not seen the Prophet. VII 516a  
 ♦ **mukḡḡadramū** 'I-dawlatayn': 'the poets of the two dynasties', a term for poets living in the Umayyad and the 'Abbāsīd period. VII 516a  
**mukḡḡallefāt** (T, < A): 'things left behind (at death)', an Ottoman financial-judicial term alluding to the property of deceased officials and of those who died without heirs that the Ottoman treasury confiscated. The inheritances of the minors or the mentally handicapped who could not oversee their shares were also seized and kept until they reached puberty; the treasury also approved the expenditure of the money for them. I 1147b; VII 517a; for compound terms

having to do with clerks, departments, etc. of Ottoman administration involved in ~, VII 517a

**mukhammas** (A) : in Arabic, early Persian and Turkish poetry, a five-line **MUSAMMAʿ**, a stanzaic form of poetry, with either four lines of separate rhyme and one line with common rhyme, or blocks of five rhyming lines, e.g. *aaaaa bbbbb* etc. VII 660a ff.; and → **TAKHMISS**

**mukhannathūn** (A) : in mediaeval Spain, ~ were (male) singers disguised as women, and considered deviants. V 778a

**mukhāradja** (A) : the game of *mora*, *morra*, or *micatio* (L *micatio*, It *mora*), played all around the shores of the Mediterranean, and also in Arabia and Iraq. It is a game of chance and is in principle forbidden by Islam. Synonyms are *mukāraʿa*, *munāhada* and *musāhama*, followed by *bi 'l-aṣābi* 'with the fingers'. VII 518a

**mukharnika** → **MUʿARNIBA**

**mukhātara** (A) : a legal device, familiar in mediaeval European mercantile circles in its Latin garb *mohatra*, which is a form of 'a double sale', *bayʿatān fi bayʿa*. Its purpose was to circumvent the prohibition of any form of interest on a capital loan. VII 518b; and → **BAYʿĀTĀN FĪ BAYʿA**

**mukhattam** (A) : a pattern of lines in cloth, from silks to woolen materials, forming quadrangular compartments, i.e. checks. Such cloths seem to have been woven almost everywhere in the Islamic lands. VII 519a

**mukhtalas** (A) : 'snatched'; in archery, a way of loosing an arrow, by drawing rapidly and loosing immediately without any break in time. IV 800b

**mukhtalif** (A) : in mathematics, disjunct fractions which do not have the same denominator. IV 725b

**mukhtār** (A) : lit. chosen person; in the late Ottoman empire and some of its successor states, the headman of a quarter or village, appointed by the central government and charged with a variety of duties. VII 519a

In law, (an act done) by choice, not under compulsion. VII 635b

♦ **mukhtārāt** : an anthology, selection of poetry. VII 526b

**mukhtaṣar** (A) : a handbook or an abridged manual, usually condensed from a longer work. VII 536a, where is also found a list of approximately equivalent terms.

**mukhūla** → **NAFFĀT**

**mukīm** (A) : a term denoting 'a person domiciled in the place and satisfying the stipulations of the law'; in Indonesia, the Friday communal prayer is only valid, according to the *Shāfiʿi* school of law, if 40 *mukīms* are present, and since the population was rarely numerous enough to allow this, ~ acquired the meaning of 'department, circle' because of the custom of grouping several villages together. I 741a

**mukla** (A) : a very wide turban worn by 'ulamā' (→ **FAKLH**) in Egypt. V 741b

**mukrif** (A) : the 'approacher', whose dam is of better breeding than the sire, one of

the four classifications of a horse. II 785b

**mukṭaʿ** (A) : holder of a fief, *IKṬĀʿ*, V 862b; a provincial governor under the *Dihli* sultanate, transferable at will, who commanded the local military forces and was paid personally by the grant of a revenue assignment or by a percentage of the provincial revenues. II 272b

**mukṭadab** (A) : in prosody, the name of the thirteenth Arabic metre, in fact little used. I 670a; VII 540

**mulāʿa** (A) : a large, enveloping outer wrap worn by women in the Arab East. V 741b

**mulammaʿāt** (A) : in Persian literature, ~ are macaronic verses, a mixed composition of Arabic, Persian and sometimes Turkish elements used to obtain a humorous effect. III 355b

**mülāzemet** (T, < A *mulāzama*) : in Ottoman administration, the certificate of eligibility for office. VII 545a; and → **MULĀZIM**

**mülāzim** (A, T *mülāzim*) : in Ottoman administration and military, a candidate for office in the Ottoman learned hierarchy (the 'ILMIYYE). VII 545b; also, a tax-farmer, part of a special corps to collect the poll-tax in certain districts; one of 300 special mounted bodyguards whom sultan Süleymān I selected from among his household to accompany him on campaigns, so-called because they were preparing for important administrative posts which came by way of reward for their services to the sultan. VII 545a; the personal bodyguard to the *Şafawid* *shāh*. I 8a; reserves for posts in the Ottoman palace and guild system. VII 545b

In the Ottoman military, ~ applied to the lowest two ranks of officers after the reorganisation of the army in the 19th century, corresponding to the rank of lieutenant. VII 545b

**mulham** (A) : a fabric with a silk warp and a woof of some other stuff. V 737a

**mulhid** (A) : a deviator, apostate, heretic, atheist. There is no evidence of pre-Islamic usage in a religious meaning, which arose in the 'Abbāsid period on the basis of Qurʾānic verses. Under the Umayyads, ~ had been synonymous with *bāghī* 'rebel' and *shakk al-aṣā* 'splitter of the ranks of the faithful', denoting the desertion (*ilhād*) of the community of the faithful and rebellion against the legitimate caliphs. VII 546a

In Ottoman usage, ~ and *ilhād* were commonly employed to describe subversive doctrines among the *shīʿis* and *ṣūfis*. VII 546b

**mulimm** → **MUTARĀʿRĪ**

**mülkiyya** (A, T *mülkiyye*) : a title to property (→ **MILK**). VII 547a

Under the Ottomans, *mülkiyye*, or more precisely *idāre-i mülkiyye*, had by roughly the 1830s become the customary Ottoman term for civil administration. VII 547a

**mulā** → **MOLLĀ**

**multazam** (A) : the name for the part of the wall of the Ka'ba between the Black

Stone and the door of the Ka'ba, so-called because the visitors press their breasts against it while praying fervently. IV 318a

**mültezim** (T, < *A multazim*): in Ottoman administration, a tax-farmer who, from the mid-16th century on, collected taxes and dues on behalf of the Ottoman treasury. The ~ could either deliver all the proceeds while drawing a salary, or he could buy the right to retain the proceeds himself by paying the treasury an agreed sum in advance; this latter system was known as *iltizām*, which differed from the other term used for a tax-farm, *mukāta'a*, in that it referred to the collection of revenues from the imperial domains. *Mukāta'a* was applied to the collection by contract of other revenues. VII 550b

mulūk al-tawā'if → MALIK

mumālata → IDJĀZA

**mumayyiz** (A): in law, the 'discerning minor', a stage in the transition from the status of minor to that of major. I 993b; VIII 836a

♦ **mümeyyiz** (T): a clerk in the Ottoman empire who examined every matter to be put before the SHAYKH AL-ISLĀM as to correctness of presentation. II 867a

mūmis → BAGHIYY

**mūmiyā'** (A, P *mūmiyā't*): bitumen, mineral tar (L *Mumia naturalis persica*), a solid, black, shining mineral liquid which trickles from rock-caves. In ancient medicine, it was mainly used against lesions and fractures. It is to be distinguished from the *Mumia factitia var. humana*, the bituminous substance of the Egyptian mummies, which is called *biṣṣaṣfaltus* (and variants). VII 556a

**mumsika** (A): a bit of metal, projecting from the outer rim of the astrolabe and fitting into an exactly corresponding indentation on the edge of each disc, which prevents the discs from turning. I 723a

**mu'na** (N.Afr): a special allowance for food, to which members of a ĠUM were entitled when on active service. II 1138b

**munādi** (A): town crier, herald.

In the Qur'ān, ~ is used for the one who will proclaim the Last Day and give the summons to Judgement, in popular Islam usually identified with the angel Isrāfīl. VII 557a

**munādjāt** (A): a whispering to, talking confidentially with someone.

In religion, 'extempore prayer', as opposed to the corporate addressing of the deity in the ṢALĀT. VII 557b

In mysticism, the ṣūfis' communion with God. VII 557b

munādjājim → AḤKĀM

munāfidiḥ → ŠĀHIB AL-ASHGHĀL

**munāfikūn** (A): a Qur'anic term usually translated with 'hypocrites', to refer to dissenters within the community, whether openly or in secret. VII 561a

munāhāda → MUKHJĀRADJA

munākādāt → NAḲĀ'ID

**mun'akid** (A): in law, a contract which fulfils all the conditions necessary to its formation. II 836a

**munakkila** (A): a fracture with displacement of a bone, a determining factor in the prescription of compensation following upon physical injury. DIVA. II 341b

**munāsaba** (A), or *tanāsib*: in rhetoric, correspondence between words in regard either to their pattern or to their meaning. II 825b

**munāsaḡa** (A): in law, reciprocal property-sharing by two co-owners, each of them holding the half of a one and undivided object, a special form of co-ownership. VII 564a

In the context of Muslim-non-Muslim relations, ~ historically became particularly important in the juridical, fiscal and administrative organisation of border regions between Islamic and Frankish Crusader states in 12th and 13th-century Syria. The *raison d'être* of a ~ was to arrange a compromise on disputed border territories which neither the Frankish nor the Muslim neighbouring states were able to control completely. VII 564a

**munāshada** (A): a set form of oath, at the beginning of a prayer of petition, sometimes involving a threat or coercion, directed at God. VII 564b

**munāzara** (A, pl. *munāzarāt*): a scientific, in particular theological-juridical, dispute between Muslims and adherents of the AHL AL-KITĀB, and between Muslims themselves. V 1130b; V 1223b; VII 566b; VII 363b

In literature, a literary genre in which two or more living or inanimate beings appear talking and competing for the honour which of them possesses the best qualities. VII 566b

munazzalat al-samak → MUKBALĀ

**munfaṣil** (A): in the science of tradition, ~ is applied to a tradition with several breaks in the ISNĀD, to distinguish it from MUNKATĪ'. III 26a

**munfatīha** (A): open, disengaged.

In grammar, a term meaning non-velar, indicating all the letters of the Arabic alphabet except for ṣād, ḏā', ṭā', and ḏād. III 596b

munharifa → MIZWALA; SAMT

**munḡalib** (A): in the science of tradition, a term used by some to indicate a tradition which has a slight transposition in the wording. III 26a

**munkar** (A, pl. *munkarāt, manākīr*): 'unknown, objectionable'; in the science of tradition, a tradition whose transmitter is alone in transmitting it and differs from one who is reliable, or is one who has not the standing to be accepted when alone. When one says of a transmitter *yarwi 'l-manākīr* 'he transmits ~ traditions', this does not involve the rejection of all his traditions; but if he is called *munkar al-hadīth*, they are all to be rejected. III 26b; VII 575b

**munḡatī'** (A): in the science of tradition, applied commonly when there is a break in the ISNĀD at any stage later than the Successor; ~ has also been used of an *isnād* including unspecified people, or one later than a Successor who claims to have heard someone he did not hear. III 25b; and → MURSAL

**munkhafiḡa** (A): 'lowered'; in grammar, those letters whose pronunciation does not require the elevation of the back of the tongue, i.e. all but the emphatic consonants, *hurūf al-muḡbaḡa*, and *kāf, ghayn, and khā'*. III 596b

**munsalakh** (A), or *ṣarār*: the last day of the month, in historical works and correspondence. V 708a

**munsariḥ** (A): in prosody, the name of the tenth Arabic metre. I 670a

**munshi** (A), or more correctly *munshi'*: in the Persian and Indo-Muslim worlds, a secretary in the ruler's chancery, an exponent of the high-flown epistolary style general in mediaeval Islamic chanceries from the 2nd/8th century onwards known as *INSHĀ'*. VII 580b; VIII 481b

**munshif** (A): lit. one who metes out justice; a term used in Indo-Muslim administration, and then in that of British India, to denote a legal official or judge of subordinate grade. VII 580b

♦ **munṣifa** (A): the name given by mediaeval Arabic critics and anthologists to those poems in which a description of the fights between tribes is accompanied by a recognition, with equity, of the opponent's valour and the sufferings endured by the poet's own side. VII 580b

**muntasib** (A): in mathematics, a fraction of relationship. IV 725b, where an example in modern notation is given.

**murābaṭa** → **MURĀBĪT**

**murabba'** (A): a lute with a quadrangular sound box. V 234a

In poetry, a four-line *MUSAMMAṬ*, a stanzaic form of poetry, composed of three lines with separate rhyme and one line with common rhyme. VII 660b; VIII 584b

In mathematics, ~, or *MĀL*, denotes the second power of the unknown quantity. II 362a

♦ **murabbacılık** (T): a land-leasing system in Turkey, in which, in exchange for his work, the farmer only touches one-fourth of the harvest. V 473b

**murābīṭ** (A, pl. *murābīṭūn*): marabout. Originally, a warrior in the holy war, *DJIHĀD* or *RIBĀṬ*, who was slain fighting against the infidel. V 1200b; a type of warrior-monk who inhabited a *ribāṭ*, a fortified convent on the frontiers of Islam. VII 583b; hence a saint, who never took part in a *djihād* in his lifetime. Of the words used for saint in Morocco: *walī*, *sayyid*, *ṣāliḥ*, ~ is the only one applied to the descendants of a saint, who possess the *BARAKA*, miraculous powers, of their ancestor. V 1200b

♦ **al-murābīṭūn**: the Almoravids, a dynasty of Berber origin which ruled in North Africa and then Spain during the second half of the 5th/11th century and the first half of the 6th/12th century. VII 583b

♦ **murābaṭa**: 'measures of vigilance', in al-Ghazālī's mystical thought, a fundamental concept made up of six degrees, outlined in his exposition 'On spiritual surveillance and inward accounting' in Book 38 of his *Ihyā'*. VII 465a

**muraddaf** (A): in Persian prosody, a poem with *RADīf*, a word or whole phrase that follows the rhyme letter, not to be confused with the term *murdaf*, which means 'provided with a RIDF', a letter of prolongation immediately preceding the rhyme letter. VIII 369a

**muragghabāt** (A): in *shī'ī* law, the daily and non-daily supererogatory prayers. VII 879a

**murāḥik** (A): in law, the minor on the point of reaching puberty, a stage in the transition from the status of minor to that of major. I 993b; as a term connected with a child's development, 'he was, or became, near to attaining puberty or virility' (Lane) (syn. *kawkab*). VIII 822a

**murākaba** (A): 'spiritual surveillance', in al-Ghazālī's mystical thought, the second of the six degrees making up the 'measures of vigilance', *murābaṭa* (→ **MURĀBĪT**). It is an examination of the motives of the action and the soul's hidden intentions, in order to reject everything that would serve to satisfy egoism or any passion and that is not performed with a view to God alone. VII 465a; a practice of absorption in mystic contemplation, adopted by the *Ḍishti* mystics in order to harness all feelings and emotions in establishing communion with God. II 55b

**murakka'** (A): an album, in which paintings and drawings, alternating with specimens of calligraphy, were mounted. No actual examples earlier than the 16th century have survived, but the period of the ~ would appear to be coterminous with that of classical Persian painting. VII 602b; VIII 787b  
In mysticism, the patched mantle worn by *ṣūfis*. VIII 742b

**murakkab** (A): composite.

In grammar, the construct state of the noun. I 1083b; the singular, when applied to the 'compound' noun. II 406b; and → **MUFRAḌ**

In medicine, the compound of the constituents. I 1083b

**muraṣṣa'** (A): in the Ottoman empire, a very prestigious, high-degree order or decoration, *NISHĀN*, that was elaborately adorned with diamonds or brilliants, usually worn with a sash across the breast. VIII 58b

**murattab** (A, pl. *murattabūn*): in mediaeval Islam, an official in the postal service. I 1044b

For the Turkish *müretteb*, → **NIZĀM**

**murdaf** → **MURADDĀF**

**murdjīkāl** (A): 'bat'; an apparatus for ascertaining differences of level. It consists of an equilateral triangle with a plumb-line which hangs from the middle of one side. The triangle is suspended by this side. Two rods, an ell in length, are erected to ten ells apart; a rope is passed from the top of one to the top of the other and the ~ is suspended in its centre by two threads. If the plumb-line goes through the triangle, both places are on the same level. VII 203a

**murid** (A, P *shāgird*): lit. he who seeks; in mysticism, the novice or postulant or seeker after spiritual enlightenment by means of traversing the *ṣūfi* path in obedience to a spiritual director. VII 608b

**murniba** → **MU'ARNIBA**

**murr** (A): myrrh, a gum resin from the bark of several varieties of thorny scrubs of *Commiphora abyssinica*. VIII 1042b

**mursal** (A): in the science of tradition, a tradition in which a Successor quotes the Prophet directly, that is, the name of the Companion is lacking in the ISNĀD. III 26a; VII 631a; VIII 384a

♦ **mursal al-ṣaḥābī**: a tradition in which a Companion describes some event involving the Prophet at which he/she could not possibly have been present. VII 631a

**murshid** (A), and *baba*, PIR, SHAYKH: lit. one who gives right guidance; in mysticism, the spiritual director and initiator into the order of the novice who is following the ṣūfī path. VII 631b

♦ **murshid-i kāmīl** (P): 'perfect spiritual director', a title assumed by the SHAYKHS of the Ṣafawīyya ṣūfī order in the 8th/14th century, demanding complete obedience from all their adherents. The title was adopted by the Ṣafawid shāhs, the temporal monarchs in Persia during the 10th-early 12th/16th-early 18th centuries. VII 632a

**murtadd** (A): 'one who turns back', especially from Islam, an apostate. Apostasy is called *irtidād* or *ridda*; it may be committed verbally by denying a principle of belief or by an action, e.g. treating a copy of the Qur'an with disrespect. IV 771a; VII 635a

**murtāḥ** (A): a name for the seventh horse in a horse-race, according to the order of finishing. II 953a

**murtahisha** → RAHĪSH

**murtaziqa** → RIZK

**murū'a** (A), or *murawwa*: a term used especially in pre-Islamic and early Islamic usage, the meaning of which is imprecise. There is reason to believe that ~ originally describes the sum of the physical qualities of man and then by a process of spiritualisation and abstraction his moral qualities. After Islam, its meaning was extended thanks to the now pre-dominating moral focus. Broadly speaking, with the rightly-guided caliphs, ~ means chastity, good nature and observance of Qur'anic laws, with the Umayyads, ~ implies politics, diplomacy, work, dignity and compassion, and with the early 'Abbāsids, ~ implies merit and is contrasted with abjectness; with the moralists, ~ is identified with ADAB in the meaning of good conduct. Becoming more and more abstract, ~ finally came to mean virtue. VII 636b ff.

In law, ~ indicates the fact of abstaining from any act capable of offending religion although not constituting an illicit act. VII 637b

In the spoken language of today, ~ means 'energy' in Egypt (*miriwwa*) and Syria (*murawwa*), as in the expression 'so-and-so has not the ~ to accomplish such a thing'. VII 637b

**mürümāme** (T): in the Ottoman period, a special authorisation from the sultan given to the MUSTA'MIN proposing to travel. This document was obtained through the intermediary of his ambassador. III 1181b

**murawwa** → MURD'A

**musabbiḥāt** (A): the name given to sūras Ivi, lix, lxi, lxii and lxiv, because they begin with the phrase *sabbāḥa* or *yusabbiḥu li 'llāh*. VII 650b

**muṣāḍara** (A): in mediaeval administration, ~ is firstly 'an agreement with someone over the payment of taxation due'. The most frequently found meaning is, however, 'the mulcting of an official of his (usually) ill-gotten gains or spoils of office'. The latter meaning was also found in the Ottoman empire, but here ~ was extended to the property of non-officials as well as to deceased persons. II 152b; VII 652b

In mathematics, ~ are premisses or postulates. VII 652b

**muṣaddar** → ṢADR

**muṣaddas** (A): in Arabic, early Persian and Turkish poetry, a six-line MUSAMMAṬ, a stanzaic form of poetry, with either five lines of separate rhyme and one line with common rhyme, or blocks of six rhyming lines, e.g. *aaaaa bbbbbb* etc. VII 660a ff.

In later Persian and Indo-Muslim poetry, a type in which the first four lines rhyme with one another, while the remaining two lines rhyme among themselves, e.g. *aaaa bb, cccc dd, eeee ff* etc. This type is often called a TARKĪB-BAND. VII 662a

**muṣaghghara** → MARSŪM

**muṣāhama** → MUḤĪRĀDJA

**muṣaḥḥaf** (A): 'mistaken'; in the science of tradition, ~ is used of a slight error in the ISNĀD or MATN, commonly confined to an error in the dots. III 26a

**muṣahibu** (Sw, < A **muṣāḥīb**): a term of East African Muslim court life. It is possible that the literary word *muṣahibu* is simply *ṣāḥib* with the *mu*-prefix (in Swahili morphology to be placed before all words denoting persons and also trees), but in some of the Swahili chronicles and the older epics, *muṣahibu* occurs in a special meaning, that of the close companion of the sultan. He is usually a half-brother or cousin. He has, among other things, to accompany the ruler wherever he goes and to protect him against treason. VII 657b

**muṣāhim** → SAHM

**muṣākāt** (A): in law, a lease of a plantation for one crop period, with profit-sharing. The contract for such a lease is between the owner of the plantation and a husbandman, who undertakes to tend the trees or vines of the plantation for one season, at the end of which the proceeds of the crop are divided in agreed portions between the two contracting parties. The landowner's portion constitutes his rent. VII 658b

**muṣālīma** (A): the term used for Spanish converts adopting Islam in the first generation. Thereafter, they were called *muwalladīn* (→ MUWALLAD). VI 881a

**muṣallā** (A, P **namāzghāh**): any place of prayer, therefore also mosque. VI 653b; the place where the ṢALĀT is performed on certain occasions; VII 658b; the sanctuary or covered area in a mosque; the open space, usually outside a settlement, used during the two festivals ('ID AL-ADHĀ and 'ID AL-FITR) by the entire

Muslim community; a directional indicator either entirely isolated in a huge open space, or set in a long wall. VII 659b

In North Africa, the ~ is a large threshing floor, with a wall provided with a *mihrāb* and an elevated place for the speaker, used for the rites of 10 Dhu 'l-Hijja. VII 659a

In India, *namāzghāh* is an alternative name for '*idghāh*', the open structure built usually to the west of a town, consisting solely of what in a mosque would be the western wall, with *mihrāb*(s) and *minbar* and, essentially, within a spacious enclosure which should be capable of accommodating the entire adult male Muslim population. The structure is used only for the celebration of the two 'id festivals, and no special sanctity attaches to it. VII 947a

**musallam** → **SALAM**

**musalli** (A), or '*āṭif*': the name for the fifth horse in a horse-race, according to the order of finishing. II 953a

**muṣalli** (A): the name for the fourth horse in a horse-race, according to the order of finishing. II 953a

**musallim** → **SALAM**

**musalsal** (A): lit. strung together.

In the science of tradition, ~ is applied when the transmitters in an *isnād* use the same words, or are of the same type, or come from the same place. III 26a

In calligraphy, ~ is a term for the letters of the *ḥulūṭh* script when joined to each other. It was sometimes practised by calligraphers to show off their skill. IV 1124a

♦ **musalsal al-ḥalf**: in the science of tradition, a tradition in which each transmitter swears an oath. III 26a

♦ **musalsal al-yad**, and *al-musalsal fi 'l-akhḍh bi 'l-yad*: in the science of tradition, a tradition in which each transmitter gives his hand to the one to whom he transmits the tradition. III 26a; III 977a

**musāmaḥāt** (A): in the science of diplomacy, documents of a primarily business nature concerning tax-relief, probably only in Mamlūk times, divided into large, issued in the name of the sultan, and small, in the name of the governor. II 303a

**musammaṭ** (A), also *kaṣida simṭiyya*: an originally Arabic (then also Hebrew, Persian, Turkish) stanzaic form of poetry, whose single stanzas, normally all of the same structure, consist of two elements: first, a fixed number of lines that rhyme with each other, the rhyme, however, changing from one stanza to the next (separate rhymes), followed by a stanza-closing line that rhymes with the end lines in all other stanzas of the poem. This rhyme that runs through the whole poem (common rhyme) is called '*amūd al-kaṣida*' by the Arab authorities. The lines correspond to the hemistichs in normal poetry. The rhyme scheme of a simple ~ is thus e.g. *bbb a, ccc a, ddd a*, etc. VII 660a

**muṣannaf** (A, pl. *muṣannafāt*): in Arabic literature, an early technical term ap-

plied to a collection of religious learning organised upon an abstract, structured subdivision in chapters, hence the opposite of *MUSNAD*, a collection arranged according to the first or oldest transmitter. III 24a; VII 662b

**muṣānī'** → **ŞUĀ'**

**muṣāwāt** (A): equality. In modern times, ~ has been used for the political concept of human equality. VII 663a

**musawwad** (A): a term found in pre-Islamic south Arabian inscriptions to indicate an aristocratic group in Ḥaḍramawt; ~ is used to this day to denote the *SAYYIDS*, the descendants of the Prophet. S 338b

**musawwida** → **MUBAYYIDA**

**musayyaḥa** (A): a silk *kāfiyya* worn in the Arabic East. V 741b

**müsellem** (A): 'exempt'; in the Ottoman military, provincial landed cavalymen, excused from any dues or taxes on land initially granted them, who later became transformed into auxiliary forces no longer employed in actual fighting but in discharging duties such as dragging guns, levelling roads, digging trenches, carrying provisions and casting cannon balls. Then, as the Ottoman state required them to pay taxes rather than serve in the army, they lost their privileged status and dissolved into the tax-paying populace. VII 665a; VIII 404b

**mushā'** (A): in law, common and repartitional ownership by the entire village community of all agricultural lands of the village. I 661a; VII 666b

**mushā'ara** (A): in Muslim India, a poetical contest; in Urdu usually pronounced *mushā'ira*, ~ has come to be applied in its wider aspect to denote an assembly where Urdu poets come together to recite their compositions. VII 667b

**mushaf** (A): a complete text of the Qur'ān considered as a physical object. The term ~ is not always consistently used to refer to the Qur'ānic text said to be completed in the time of 'Uthmān, while *ṣaḥuf* was reserved, again not consistently, for the first collection, said to be undertaken in the time of Abū Bakr. VII 668b; a collection of written leaves placed between two covers, or a collection of a complete assemblage of leaves, each leaf being called a *ṣaḥifa*, or a collection of pieces, of documents, a corpus, or vulgate. VIII 835a

**mushāhada** (A): in the mystical thought of al-Kushayrī, ~ is direct vision, the 'presence of the reality', the third of three stages in the progression towards Reality. IV 697a

**musha'ib** (A): in mediaeval 'Irāk, a person who maims a child at birth in order to make use of it at a future time for begging purposes. VII 494a

**mushākil** (A): in Persian prosody, the name of a metre, of rare occurrence, said to have been invented by the Persians. I 677b

**mushallah** → **MASHLAH**

**mushāraka** (A): in law, 'participation financing', a contractual partnership. Its essence is joint exploitation of capital (or, in full or in part, of the work and skills of the partners or of the credit for partnership investment) with joint par-

ticipation in profits and losses. Unlike the *MUFAWAḌA*, the ~ is a limited investment partnership in which the core of the investment is money. VII 671b  
*mushārāṭa* (A) : agreement, arrangement.

In al-*Qhazālī*'s mystical thought, the first of the six degrees making up the 'measures of vigilance', *murāḥata* (→ *MURĀḤIT*). It is the anticipatory accounting of the soul made in the morning every day, which consists of instructing it in the engagements that it is to fulfill. VII 465a

*mushāwir* (T) : a technical adviser, whether a foreigner or not, synonym of *mūsteshār* (→ *MUSTASHĀR*). VII 733a

*mushir* (A) : lit. one who points out, advises, hence 'counsellor, adviser' in administrative usage, in recent times also acquiring in military usage the connotation of 'field-marshal' in both the Arab and Turkish worlds. According to some authorities, ~ was at first (before the 'Abbāsids) the title of the ministers (later *wazīr*) or secretaries of state (*kātib*). However, with a few exceptions, this older and broader conception did not survive. VII 677a

*mushrif* (A) : lit. overseer, supervisor, controller; the title of an official, whose office seems basically to have been a financial one, and who appears at various times and with various duties in the history of the 'Abbāsid caliphate and its successor states, from North Africa to the eastern Islamic lands. VII 678b; VIII 702b

In the early *Qhaznawid* sultanate, the ~ was, next to the financial officer, also spy and internal intelligence agent. VII 679a

In Egypt and Syria of the Ayyūbids and Mamlūks, ~ was used for the official in charge of the royal kitchens, watching over the food cooked there. VII 679b  
 Under the Ḥafṣids, the ~ was head of the maritime customs. II 146a

*mushṭari* (A, *P hurmizd*) : the planet Jupiter. A synonym is *barḍīs*. VII 680a; VIII 101a

*mushṭarik* (A), or *mushṭarik* : in grammar, homonym. I 184b; as used by modern linguists, ~ denotes 'polysemy', i.e. it qualifies a noun which can have several meanings. VII 680b

*muslim* (A) : the person who professes Islam, *islāmī* being exclusively used today for what is relative to Islam. VII 688b

*musmī'a* → *KAYNA*

*musnad* (A) : in early Islam, any inscription in the pre-Islamic south Arabian script. VII 705a

In grammar, ~ is defined by later classical Arabic grammarians as 'that which is leant upon (or propped against) (the headword or subject), is supported by (it)'. They define *musnad ilayhi* as 'that which supports', i.e. the headword or subject. The relationship between them is termed *ISNĀD* 'the act of leaning (one thing against another)', 'the relationship of attribution or predication'. However, the terms have a different, almost reversed, meaning in Sibawayh. VII 705a

In the science of tradition, ~ indicates a work in which each Companion's tradi-

tions were collected together, an arrangement that was not very convenient since the traditions were not arranged by subject. III 24a; VII 705b; ~ is also applied to an *ISNĀD* that goes back all the way to the Prophet without a link missing. VII 705b; VIII 384b

*mustafād* (A) : a collective name for indirect taxes under the 'Alawis. II 146a

*mustafī* (A) : in law, the person who asks for an opinion on a point of law, *FATWĀ*. II 866a

*mustafid* (A) : in the science of tradition, a tradition which is treated by most as an intermediate class between traditions with two transmitters, *MASHHŪR*, and traditions with many transmitters, *MUTAWĀṬIR*, although some treat a ~ tradition as being equivalent to either the one or the other. III 25b

*mustahabb* (A) : in law, a recommendable action, corresponding largely to *MANDŪB*. VII 722b

*mustahfiz* (A) : in Turkish military usage, the territorial army. VIII 371a

*mustaka* → *MASTAKA*

*mustakarr* (A) : lit. permanent; among the *Fāṭimids*, ~ denotes *IMĀMS* descended from 'Alī and *Fāṭima*. II 851b

*mustakfi* (A) : in mediaeval Islam, a cut-purse who follows and steals up behind a person to rob him. V 768b

*mustakhrīj* (A) : in mediaeval administration, the person responsible for collecting money, such as that of the poor-tax or land-tax. VII 724a; and → *ISTIKHRĀDJ*

In Muslim Spain, the ~ was the official who collected on behalf of the Muslim state the taxation due from the Mozarabs. VII 724a

*mustakriṣh* (A) : a child who has become large in his stomach or hard in his palate, and has begun to eat. A syn. to the verb *istakraṣha* is *tazakkara*. VIII 822a

*musta'liya* (A) : 'raised'; in grammar, those letters whose pronunciation requires the elevation of the back of the tongue, i.e. the emphatic consonants, *hurūf al-muṭbaqa*, and *kāf*, *ghayn*, and *khā*'. III 596b; VIII 343b

*musta'min* (A) : a non-Muslim, not living on Muslim territory, who has been given a safe conduct or pledge of security and thereby becomes protected by the sanctions of the law in his life and property for a limited period. I 429b; II 341b

*mustamli* (A) : a tradition transmitter's clerk, the earliest representatives of this professional class emerging in the course of the first half of the 2nd/8th century. His function was to write the tradition down from dictation and to reiterate the tradition in a way audible to the audience. V 1133b; VII 725b

*mustaraḳa* → *ANDARGĀH*; *ṬABAKA*

*mustā'riba* (A) : lit. arabicised.

In genealogy, the name of one of the three groups into which the population of Arabia is divided, the other groups being the '*arab*' *ārība* (the, for the most part, extinct original Arabs of pure stock) and the *MUTĀ'ARRIBA*. Like the latter, ~ is applied to tribes who were not originally Arabs. They trace their descent from

Ma'add b. 'Adnān, a descendant of Ismā'il. All the north Arabian tribes are included among the ~, so that the Quraysh, to which Muḥammad belonged, are one of them. VII 732b

In Muslim Spain, ~ was applied to the Christian Spaniards who retained their religion under Islam (Eng. Mozarab). VII 732b

**mustashār** (A, T *mūsteshār*): counsellor.

Under the Ottomans, the general secretary to a ministry or the under-secretary of state. The function was retained under the Turkish Republic and each ministry has its ~; also, the name given to the 'counsellors' of Turkish or foreign embassies or legations. VII 732b

**mustashrik** (A, pl. *mustashrikūn*): an orientalist, one who studies the Orient; one becoming like the Oriental. VII 735b

**mustathnā** (A): lit. excepted, separated; in mathematics, excepted fractions, separated by the subtraction sign. IV 725b

♦ **mūstethna eyāletler** (T): in Ottoman administration, those provinces of the Ottoman empire separated from the 'normally-administered' ones of the Anatolian and Rumelian heartland. VII 756a

**mustawda** (A): under the Fātimids, a trustee or guardian of the imāmate, whose function was to 'veil' the true IMAM, MUSTAKARR, in order to protect him, and who acted by right of an assignment which so to speak allowed him to enter the family of the true imāms. II 851b

**mustawfi** (A): in mediaeval administration, an official who was in charge of official accounts and thus acted as an accountant-general. IV 977b; VII 753b

For the Ottoman empire, → DAFTARDAR

**mustawkad** (A): 'fire-place', a major cooking contrivance found in the mediaeval kitchen. It was designed to accommodate several cooking pots and/or pans side-by-side at the same time. It was erected to about half-a-person's height, giving easy access to the cooking food and was provided with vents allowing for an intake of air over the coals and for the expulsion of smoke. VI 808a

**mustazād** (A): lit. additional; in Persian and kindred literature, principally Turkish and Urdu, a poem of which each second hemistich is followed by a short metrical line which has some bearing on the sense of the first hemistich without altering the meaning. All these lines rhyme together throughout the poem. I 677b; VII 754b

**mūsteshār** → MUSTASHĀR

**mūstethna eyāletler** → MUSTATHNĀ

**mūsweddadjī** (T): a clerk in the Ottoman empire who drafted in hypothetical terms every matter for the SHAYKH AL-ISLĀM, who had no contact with litigants nor their advocates. II 867a

**mut'ā** (A): lit. enjoyment; in law, temporary marriage, also called *nikāh al-mut'ā*, a marriage which is contracted for a fixed period. It was authorised at the beginning of Islam but forbidden later by the SUNNA; shi'ism tolerates it, however.

VI 476a; VII 757a; VIII 28b; also, the indemnity payable to a divorced wife when no dowry has been stipulated. VII 759a

**muta'arriba** (A): 'those who seek to become Arabs'; in genealogy, the term applied to the descendants of Kaḥṭān who were regarded as 'having become Arabs' in contrast to the supposedly indigenous 'pure' Arab tribes. They settled in southern Arabia. VII 759b

**muta'ashshā** (A): in mediaeval Islam, the name for the places where pilgrims stopped for the evening meal on the pilgrim highway running from al-'Irāq to the Holy Cities. S 198b

**mutābaqa** (A): in literary theory, a contrast between two single contraries; antithesis. VII 491b

**mutabarriz** (A): the name for the second horse in a horse-race, according to the order of finishing. II 953a

**mutabbikh** (A): said of a young man who is full (or plump). VIII 822a

**mutadārik** (A): in prosody, the name of the sixteenth Arabic metre. It does not seem to have been used by the poets before Islam or the first century AH. It is made up, in each hemistich, of four *fā'ilun*, which may be reduced to *fa'ilun* or even *fa'lun*. I 670a; IV 412b; VII 759b

**mutafakkih** (A): a student of FIQH 'undergraduate', as opposed to FAQH 'doctor of the law' or 'graduate student'. V 1124b

**mutaghallibe** → DEREBEY

**mutahayyir** → KAWKAB

**mu'tak** → 'ITK

**mutakabbil** → KABĀLA

**mutakārib** (A): in prosody, the name of the fifteenth Arabic metre, comprising in each hemistich, four feet made up of one short and two longs (*fa'ilun*). A certain number of licences are possible, in particular, the omission of the fourth foot, the shortening or even the cutting out of the third syllable of a foot, etc. I 670a; VII 763a

**mutakāwis** (A): in prosody, the situation in which the two quiescent consonants of the rhyme letter, *rawī*, are separated by four vowelised consonants (as in *faw/ka kadami/h*). IV 412b

**mu'talla** → HARF 'ILLA

**mutanadjjis** → NADJIS

**mutarādif** (A): in prosody, the situation in which the two quiescent consonants of the rhyme letter, *rawī*, come in immediate succession (as in *kāl*). IV 412b

**mutāraka** → MUWĀḌĀ

**mutarākib** (A): in prosody, the situation in which three vowelised consonants stand between the two quiescent consonants of the rhyme letter, *rawī* (as in *fi/djabali/y*). IV 412b

**mutarā'ri** (A), or *mulimm*: a child 'almost or quite past the age of ten years, or active' (Lane). VIII 822a

mutaşaddir → ŞADR

**mutaşarrif** (A, T *müteşarrif*): in Ottoman administration, the chief administrative official of the SANDJAK of LIWĀʾ, the second highest in the hierarchy of administrative districts, as defined by the provincial administration laws of 23 Rabiʿ I 1284/25 July 1867 and Shawwāl 1287/1871. With the transformation of the old sandjaks into wilāyets (→ EYĀLET) in 1921, ~ passed out of use as a designation for a type of local official. VII 774a; governor. VIII 1b

♦ *mutaşarrifiyya*: a synonym of SANDJAK, an (administrative) régime, as e.g. created in Lebanon in 1861. V 794a; V 1253a

**mutatawwiʿa** (A), or *muttawwiʿa*: lit. those who perform supererogatory deeds of piety, those over and above the duties laid upon them by the *ṣharīʿa*.

In military contexts, ~ was used as a designation for volunteer fighters, especially to be found on the frontiers of the Islamic world, where there were great opportunities to fight a holy war against the pagans. From around the 5th/11th century, ~ was replaced more and more by GHĀZĪ and MUDJĀHĪD for the concept of volunteer warriors for the faith. VII 776b; VIII 795b; volunteers who served in the early Islamic armies without regular stipends, but who shared in the plunder. VIII 568b

In contemporary Saudi Arabia, *mutawwiʿ* (a modern formation from the same root) is used to designate the religious police who enforce the closure of shops during the times of public prayer, oversee morals, etc. VII 777b

**mutawalli** (A): in Mughal India, a manager of land-grants. VIII 751b

**mutawātir** (A): in the science of tradition, a tradition (or, in general, any report) with so many transmitters that there could be no collusion, all being known to be reliable and not being under any compulsion to lie. III 25b; VII 781b

In prosody, ~ is applied to the rhyme in which only one moving letter intervenes between the last two quiescents. VII 781b

♦ *mutawātir bi ʿl-lafz*: in the science of tradition, a tradition in which the texts appended to the various chains are identical in wording. VII 781b

♦ *mutawātir bi ʿl-maʿnā*: in the science of tradition, a tradition in which the texts are identical in meaning only, as opposed to *mutawātir bi ʿl-lafz*. VII 781b

*mutawwiʿ* → MUTATAWWIʿA

**mutawwif** (A, pl. *mutawwifūn*): the pilgrim's guide in Mecca. His task is to assist the pilgrim by supplying his material needs and in performing the rites of the pilgrimage. The *mutawwifūn* are organised in a special guild, which is divided in sub-guilds. An alternative term sometimes encountered is *shaykh al-hadjj*. VI 170b, VII 782a

**mutayyin** (A): in the mediaeval Near East, a beggar who smears himself with mud and feigns madness. VII 495a

**mutazawwidiya** (A): an appellative for women in early Islam who have had several husbands. I 308b

*mutbaʿ* → ITBĀʿ

*mutbaka* → ITBĀK

**müteferriḳa** (T): under the Ottomans, a corps of mounted guards, or member of the guard, who were especially attached to the person of the sultan. VII 794a

**muthallath** (A): in mathematics, a triangle.

In astronomy, *kawkab al-muthallath* is the constellation of the (northern) Triangle. The star at the apex is an astrolabe star and is called *raʿs al-muthallath*. VII 794b

In astrology, *muthallatha* is used for each of the four divisions of the zodiacal circle, each of which includes three signs 120 degrees apart. VII 84b; VII 794b

**muthamman** (A): octagon, octagonal.

In architecture, plan figures and buildings of eight equal sides. VII 795a

♦ *muthamman baghdādi*: in Mughal architecture, the irregular octagon with four longer and four shorter sides, which may assume the shape of a square or rectangle with chamfered corners. VII 795a

**muthannā** (A): in grammar, the dual. II 406b

In prosody, *muthannayāt*, or *ṭhunnāʾiyyāt*, are used for short-lined quatrains with rhyme scheme *a b a b*. VIII 584b

**mutkin** (A): 'exact'; in the science of tradition, a quality of a reliable transmitter of tradition. II 462a

**mutlak** (A): 'absolute', as opposed to restricted, *muḳayyad*; 'general', as opposed to KHĀṢṢ. VII 799b

In grammar, *maʿfūl mutlak* denotes the absolute object (cognate accusative), i.e. a verbal noun derived, mostly, from the verb of a sentence and put in the accusative to serve as an object, even if the verb is intransitive. VII 799b

In law, ~ is applied to the MUDJTAHIDS of the heroic age, the founders of the schools, who are called *mudjtahid mutlak*, an epithet which none after them has borne. VII 799b

In dogmatics, ~ is applied to existence, so that *al-wudjūd al-mutlak* denotes God as opposed to His creation, which does not possess existence in the deepest sense. VII 799b

**muttaṣil** (A): contiguous.

In the science of tradition, an unbroken ISNĀD traced back to the source. III 25b; VIII 384b

♦ *muttaṣil marfūʿ*: in the science of tradition, an unbroken ISNĀD going back to the Prophet. III 25b

♦ *muttaṣil mawḳūf*: in the science of tradition, an unbroken ISNĀD going back to a Companion. III 25b; VIII 384b

*muttawwiʿa* → MUTATAWWIʿA

**muwādaʿa** (A): in Maliki law, a system for ensuring that a female slave observe the period of sexual abstinence, *ISTIBRĀʾ*, by giving the slave into the hands of a trustworthy person, preferably a woman, who forbade the new owner to come near her until the period had elapsed. IV 253b

**muwāḍa'a** (A): understanding.

In law, ~ means the rescission of a sale or transaction. A synonym is *mutāraka*. VII 801a; a covering document in a transaction which sets out the real relationship of the parties to each other and the real purport of their agreement, intended to prevent one party from using a document on which the transaction is recorded to its exclusive advantage and for a purpose contrary to the aim of the whole of the agreement. III 511b

In mediaeval administration, ~ denotes the contract of service of officials. VII 801a

**muwāfaka** (A): in administration, a term for the comprehensive accounting presented by an 'AMIL on relinquishing his appointment when it is approved by the authority to whom he presents it. If they differ, it is called *muḥāsaba*. II 78b

♦ **al-muwāfaka wa 'l-djāmā'a**: in administration, the comprehensive accounting presented by an 'AMIL on relinquishing his appointment, one of the many records and registers of a Muslim administrative office of the 4th/10th century. II 78b

**muwahhīdūn** (A, s. *muwahhīd*): 'unitarians'; a name by which the Druze call themselves. II 631b; the name given to the adherents of the reformist movement of which the principal element was the divine unicity, *tawhīd*, which ruled during the 6th/12th and 7th/13th centuries in North Africa and Spain, known in the West as the Almohads. VII 801b

**muwakkīt** (A): a professional astronomer associated with a religious institution, whose task it was to ascertain the KIBLA and the times of prayer. Mention of such astronomers appeared for the first time in Egypt in the 7th/13th century. VI 677b; VII 29b

**muwālāt** → WALĀ'

**muwālyāt** → MAWĀLIYĀ

**muwallad** (A): a hybrid, of mixed blood, a word originally belonging to the vocabulary of stock-breeders; hence, a cross-breed, half-caste or even 'one who, without being of Arab origin, has been born among the Arabs and received an Arabic education'. VII 807a; originally meaning home-born slaves. VI 881a In Muslim Spain, the descendants of non-Arab neo-Muslims, brought up in the Islamic religion by their recently-converted parents, thus the members of the second generation, the sons, and, by extension, those of the third generation, the grandsons. The sons of an Arab father and indigenous mother were not regarded as ~. VII 807b

In grammar and literary theory, ~ refers to a word, linguistic phenomenon, or literary feature not found in classical Arabic of pre- and early Islamic times, thus 'post-classical'. VII 808b; and → MU'ARRAB

**muwāraba** (A): ambiguity.

In rhetoric, ~ denotes the ability to remedy a gaffe or an offensive phrase by repeating the expression in an attenuated form, if not radically modified, or else

by trying to make the person addressed believe that he has not properly understood what has been said to him. VII 808b

Among the Qhumāra, a Berber tribe of northwestern Morocco, a 5th/11th-century custom consisting of a recently-married bride, still a virgin, being carried off clandestinely by the young men of the locality and held far from her husband for a month or even more, sometimes several times in succession if very beautiful. This custom was flattering to the woman. VII 809a

**muwāsafa** (A): in mediaeval administration, a list showing the circumstances and causes of any changes occurring in the army. II 79a

**muwashshah** (A), or *muwashshaha*: in literature, a genre of stanzaic poetry, which, according to indigenous tradition, developed in al-Andalus towards the end of the 3rd/9th century. It is reckoned among the seven post-classical genres of poetry in Arabic. Its fundamental characteristics were the arrangement in strophes and the addition of a final part, *khaddja* (also called *markaz*), in vernacular Arabic or Romance mixed with the vernacular. I 601a; VII 809a

**muwāṭin** (A): citizen, a modern word coined around the turn of the 20th century. VII 812b

**muwazzaf** (A), or *wazīfa*: in mediaeval administration, a form of land tax depending on the return that the land was capable of yielding, and being due whether the land was tilled or not. For Muslim writers or historians of India, the ~ is always meant when KHARĀDJ is mentioned. IV 1055b; VII 507b

For the Turkish *muwazzafe*, → NIZĀM

**muzammilātī** (A): in mediaeval Cairo, the attendant of the waterhouse, SABĪL, who was in charge of cleaning its premises and its utensils, and of raising the water from the cistern and serving it to the thirsty. VIII 679b ff.

**muzāra'a** (A): in law, a lease of agricultural land with profit-sharing, in which contract the owner of the land arranges with a husbandman for the latter to have the use of his land for a specified period, during which the husbandman sows, tends and harvests an agricultural crop. When the crop is harvested, the two parties to the contract divide the proceeds in agreed shares, the share of the landowner constituting the rent for the lease of his land. II 905b; V 871b; VII 822b

**muzāwadj** → DIYĀNAY

♦ **muzāwadjā** (A): coupling.

In literary theory, ~ means paranomasia, a play on words consisting in the coupling of two terms which are similar in external form or in meaning and linked by the conjunction *wa-*, e.g. (*bayna-hum*) *hardj wa-mardj* 'between them there are disagreements', where the two elements have an independent existence. VII 823a

In rhetoric, ~ denotes the 'coupling' of two themes conveying comparable effects by means of two parallel expressions. VII 823b

**muzayyin** → HALLĀK

**muzdawidj** (A) :

In grammar, the use of two terms in which the form of one is changed to make it resemble that of the other. VII 825b

In rhetoric, ~ consists in establishing a kind of alliteration between two adjacent words having the same form, the same metrical quantity and the same rhyme. VII 825b

In prosody, a poem with rhyming couplets, usually written in the RADJAZ metre which has either eleven or twelve syllables. In Persian and Turkish, it is called MATHNAWĪ. VI 832b; VII 825b; VIII 376a

♦ muzdawidjāt : a poem in the RADJAZ metre consisting of strophes of five hemistichs in which the first four hemistichs rhyme together and the fifth ones have a common rhyme. Sometimes the strophe has only four hemistichs, the first three rhyming together and the fourth rhyming jointly. VII 825b

muzhar → MUḌMAR

muzzammil (A) : the title of the 73rd sūra of the Qur'ān, derived from the first verse which may be translated 'O you covered in a cloak'. VII 286a; and → MUDDATHTHIR

## N

nab' (A) : *Grewia tenax*, a wood from which the pre-Islamic Arabs made their bows, still used today in Somalia. IV 797b

naba' (A) : a Qur'ānic term for 'news, announcement', which meaning ~ has retained until today; also, an edifying tale, a story of a prophet. III 369a

nabāi (A) : a strong yellow-coloured paper preferred by Cairo printers. IV 420a

nabaṭi (A) : the name given to the popular vernacular poetry of Arabia. VII 838a

nabaz (A) : in onomastics, an unpleasant sobriquet, LAḲAB, such as that of Marwān I (*al-himār* 'the ass'). IV 180a; V 618b

nabbāl → AḲḲŪṬŪN

nabidh (A) : intoxicating drinks, several kinds of which were produced in early Arabia, such as *mizr* (from barley), *brī* (from honey or spelt) or *FADIKH* (from different kinds of dates). These ingredients were steeped in water until they were fermented, and the result of the procedure was a slightly intoxicating drink. Sometimes ~ was consumed mixed with strong intoxicating ingredients like cannabis. IV 996a; VII 840a

nabl (A) : in archery, a wooden or Arab arrow, one of the three main words denoting the arrow, the others being *sahm* (an arrow made from a reed, or of hard, solid wood) and *nushshāb* (Persian arrow). IV 799a

nadhīr (A) : 'warner'; a Qur'ānic term, whose opposite is *bashīr*, *mubashshir*.

Both ~ and *bashīr* are applied to the prophets, the former when they are represented as warners, the latter as announcers of good tidings. ~ is used as an epithet of Noah, the great warner before the Deluge, and of Muḥammad himself. VII 845a

nadhīr (A, pl. *nudhīr*) : 'vow', a procedure which was taken over into Islam from the pre-Islamic Arabs, for whom the vow always had more or less the character of a self-dedication, and underwent modification. In Islam the vow and the oath are treated together. VII 846a ff.

♦ nadhīr wa-niyāz : among the AHL AL-HAKK, raw offerings, including animals of the male sex, oxen, sheep, cocks, intended for sacrifice, which with cooked or prepared victuals (→ KHAYR WA-KHIDMAT) is an indispensable feature of a DHIKR session. I 261a

nadīm (A, pl. *nidām*, *nudamā'*, *nudmān*) : drinking companion, and, by extension, friend, courtier (or confidant) of kings or of wealthy persons; his function is to entertain them, eat and drink in their company, play chess with them, accompany them in hunting and participate in their pastimes and recreations. VII 849b

nādīra (A), pl. *nawādir* : lit. rare thing, rarity; a pleasing anecdote containing wit, humour, jocularity and lively repartee, of the type which has never ceased to be an integral feature of all social gatherings, whether intimate or official. VII 856a

In grammar, the plural form *nawādir* also denotes compounds containing *abū*, *umm*, *ibn* etc., and dual forms. VI 823a

nadjama → ITHTHAGHARA

nadjāsāt → NADJIS

nadjīs (A) : impure, the opposite of *tāhīr*. In law, *nadjāsāt* are things impure in themselves and cannot be purified; *mutanadjjīs* is applied to those things which are defiled only. The law schools differ in their definitions of what is impure. VII 870a

nadjl (A) : progeny. VIII 821b

nadjm (A, pl. *nudjūm*) : star; an alternative name for the Pleiades, otherwise called *al-thurayyā*. VIII 97b

♦ *nudjūm* (*aḥkām al-*) : 'decrees of the stars', astrology. VIII 105b; the art of drawing omens from the position of the stars at a person's birth. VIII 705b

nadjr → LAYT

nadjwa → FASHT

nadjwā (A) : under the Fāṭimids, a tax which had to be paid by those who were present at the Ismā'īli learned meetings which were held at the palace, abolished by al-Hākim. III 81a

nafādh (A) : in prosody, the vowel of the *hā'* serving as WAṢL. IV 412a

nafaka (A) : in law, maintenance for a divorced woman. III 1011b; VIII 433a

nafal (A, pl. *anfāl*) : in early Islam, a bonus share given to those warriors who distinguished themselves (in the battle). II 1005b; VIII 800b

naffāt, naffāta → NAFT

**nāfila** (A, pl. *nawāfil*): in theology, supererogatory work; those works which are supererogatory in the plain sense, in contradistinction to other works which have become a regular practice, *sunna mu'akkada*. VII 878a

In law, ~ is used for the supererogatory *ṣalāt* as well as for the whole class of supererogatory *ṣalāts*. VII 878b; VIII 931a

nafir → NEFİR

**nafs** (A, pl. *anfus*, *nufūs*): soul; self, person. VII 880a; and → RŪḤ

In divination, ~ is a term of geomancy, being the first 'house' of the *ummahār*, because it guides to problems concerning the soul and spirit of the inquirer, and to the beginning of affairs. VII 883a

♦ al-nafs al-kullīyya: in Druze hierarchy, the second of the five cosmic ranks in the organisation. II 632a; in Abū Bakr al-Rāzī's thought, ~ is the Universal Soul, the 'second Eternal' of five, which shook and agitated Matter in order to produce the world, without success. III 328a

**naft** (A, P *naft*): the purest form of Mesopotamian bitumen. I 1055b; a generic, vague appellation for a substance which is basically petroleum. VII 884a; 'Greek fire', a liquid incendiary compound which was hurled at people, the various siege weapons which were made of wood, and ships. I 1055b; VII 884a; fireworks; gunpowder. I 1056a; oil, in the modern sense of the word. VII 886b

♦ naffāt, or *zarrāk*: a specialist in discharging 'Greek fire' in the form of a jet, by means of a special copper tube, called the *naffāta*, *zarrāka*, or *mukhula*. I 1055b

**nafūd** (A): a sandy area, in the north of the Arabian peninsula; in the south it is called a *ramla*. I 537a; dune desert; Arabian sand seas. II 91b; VII 891a

**nafy** (A): in grammar, negation. VII 895b

**nahār** (A): a day, which extends from sunrise to sunset. V 707b; the ~ begins at the moment that the upper edge of the sun appears on the horizon, just as the night and the official day begin when the opposite edge, now uppermost, disappears. V 709b

**nāhiye** (T, < A *nāhiya* 'district, vicinity'): in Ottoman administration, the subdivisions of a *wilāyet* 'province' (→ EYĀLET); the rural subdivision of a *kaḍā'*. The subdivisions of a ~ are called *karye* 'village'. In the Turkish Republic, the ~ is a subdivision of the *ilçe* or district. VII 906a

**nahr** (A, pl. *anhār*, *anhur*): running water, hence a perennial watercourse, river, stream of any size, thus opposed to a *wādī* 'a watercourse filled only at certain times of the year' or a *sayl* 'periodic torrent'; artificially-contrived running water-courses, i.e. canals and navigations. VII 909b

**nahr** (A): in law, one of the two methods of slaughtering animals, by which the animal concerned becomes permissible as food. The term applies to camels only, and consists of driving the knife in by the throat without it being necessary

to cut in the manner prescribed for the *DHABH*, the camel remaining upright but at the same time facing the *KIBLA*. II 213b

nahs → SĀ'D WA-NAHS

**naḥw** (A): path, way; fashion, manner. V 913a; a type of expression. V 804a

In grammar, the term for 'grammar' (to be contrasted with *LUGHĀ* 'lexical studies') and, more specifically, 'syntax' (the counterpart of *ṢARF* or *taṣrīf* 'morphology' (so that for 'grammar' one also finds the phrase *naḥw wa-ṣarf*). VII 913a; VIII 894a

♦ *naḥwī*: grammarian. V 1133b

**nā'ib** (A): substitute, delegate, any person appointed as deputy of another in an official position; and → SĀFİR

In the Mamlūk and Dihli sultanates, the ~ is the deputy or lieutenant of the sultan; the governor of the chief provinces. VII 915a

In law, a judge-substitute, or delegate of the *qāḍī* in the administration of law. VII 915b

In politics, a parliamentary deputy. VII 915b

♦ *nā'ib al-ghayba*: under the Mamlūks, the temporary governor of Cairo (or Egypt) during the absence of the sultan. II 996a; VII 915a

♦ *nā'ib khāṣṣ* → SĀFİR

♦ *nā'ib al-saltāna*: under the Mamlūks, a sort of Prefect of Upper Egypt, a post created in 780/1378 and inaugurated at Asyūt. VIII 865a

♦ *al-nā'ib al-'umūmī*: in modern legal usage, the public prosecutor. VII 915b

**nā'iba** (A): an occasional tax in kind, levied by the first Sa'dīs; it later became more or less permanent and payable in cash. II 146a

**nāka** (A): the female camel, a term also found in the Qur'an, where it appears in the edifying stories of Šālih, the *Thamūd* etc. III 666a

♦ *nāka al-baḥr* → AṬŌM

♦ *šāhib al-nāka*: 'the man with the she-camel'; a popular nickname for Yahyā b. Zikrawayh, an Ismā'īlī agitator. VIII 831a

**naḳā** → ṬĪS

**naḳā'** (A): a term connected with *nukāwā*, a generic noun denoting alkaline plants utilised for washing linen and whitening cloths; a 'rite of reconciliation', used in the *Hidjāz* for righting injuries, whereby an offender pronounces a formula on the doorstep of the aggrieved person, who then appears, covers the former's hand with a cloth, and kills a sheep to celebrate the reconciliation. VII 920a In the Arabian peninsula, ~ (pl. *nīkayān*) denotes a large dune bare of vegetation. II 537a

**naḳad** (A): a strain of sheep in Bahrain in the time of al-Djāhīz, which was stunted but a good wool producer. Other small-sized sheep were the *haballak*, which is still bred, and the *ṭimīm*, with shorn ears and a woolly dewlap under the throat, found in Yemen. S 318a

**naḳā'id** (A, s. *naḳīda*): in prosody, a form of poetic duelling in which tribal or

personal insults are exchanged in poems, usually coming in pairs, employing the same metre and rhyme, synonymous with *munākadāt*. Sometimes *nakida* is used for what is more properly termed a *mu'ārada*, a poem with the same metre and rhyme as another, made by way of emulation or in order to surpass, without the invective element. VII 920a

nakānik → LAḲĀNĪK

nakb (A, pl. *nukīb*) : an underground tunnel; in military science, mining, a system of siege warfare which reached the peak of its success in the late 6th/12th and the 7th/13th centuries. After the Crusades, mining declined considerably. III 473b

naḳd (A) : the portion of the dowry handed over at the conclusion of a marriage. In modern Arabic, ~ signifies 'money'. VII 921a

naḳd (A) : 'refutation', in particular when used in reference to a book. VIII 363a; and → RADD

♦ *naḳd al-mithāḳ* (A) : in shī'ism and, more commonly, Bahā'ism, the act of violating a religious covenant. VII 921a

naḳhudāh (A, < H *nāo* and P *khudā*) : in navigation, a term for 'captain'. VII 41b

naḳī' (A) : drinks composed of fruits (dates, etc.) mixed in water. VI 720b

naḳīb (A, pl. *nukabā'*) : chief, leader, of a tribe or other group.

In early Islam, the Medinans negotiating with Muḥammad about the HĪDĪRA were asked to appoint 12 *nukabā'* as representatives. Both the number 12 and the sense of ~ as representative were repeated in the preparatory stages of the 'Abbāsid revolution. VII 926a

During the Dihli sultanate, the ~ was an official of lower rank than the *ḥādīb*, chamberlain, probably best translated 'usher'. VII 926a

Under the Mamlūks, the *nukabā'* were the military police, responsible for seeing that the members of the expeditionary force, despatched against a strong enemy, presented themselves on time and in the appointed place. III 184a

In mysticism, *al-nukabā'* are the 300 'chiefs', the seventh degree in the ṣūfī hierarchical order of saints. I 95a; for the Demirdāshīyya order, S 208b; in modern Egyptian usage, the *nukabā'* are ṣūfīs who run the brotherhood's regional cells on behalf of the regional deputy, KHALIFA. The *shaykh*'s closest associate is called *naḳīb al-sadīdjāda*. VIII 744a

♦ *naḳīb al-ashrāf* : lit. the marshal of the nobility; under the 'Abbāsids, the office of head of the community of 'Alid descendants. VII 926b; his function was to investigate all claims to descent from the Prophet's family and to keep rolls of the legitimate descendants of the Prophet, for they were entitled to a lifetime pension. The ~ for the sunnis was called the *naḳīb al-hāshimīyyīn*, for the shī'is, the *naḳīb al-tālibīyyīn*. V 1131b

♦ *naḳīb al-hāshimīyyīn* → NAKĪB AL-ASHRĀF

♦ *naḳīb al-sadīdjāda* → NAKĪB

♦ *naḳīb al-tālibīyyīn* → NAKĪB AL-ASHRĀF

nakīda → NAKĀ'ID

nakira → MĀRIFA

naḳkāra (A, T *naḳkāre*) : a medium-sized kettle-drum made of copper, one of the instruments of the military band, NAKKĀRA-KHĀNA. The two parts of the ~ were tuned differently to produce bass and treble tones, and were struck with sticks of uniform shape. VI 1008a; VII 927b

♦ *ḥifte naḳkāre* (T) : a 'double drum'. VIII 178b

♦ *naḳkāra-khāna* (P) : a kind of military band, composed of various instruments, kettle-drums, horns, trumpets, and reed-pipes. VII 927b

naḳkāsh (A) : die-sinker, one of the craftsmen employed as staff in the mediaeval mint, whose professional activity was restricted to engraving only. II 118a; an artist who embellishes surfaces; an illuminator of manuscripts; an embroiderer; a wall decorator. VII 931a

♦ *naḳkāshī* (A) : a term which covers drawing and painting, whether representational or decorative. VIII 451b

♦ *naḳkāsh-khāna* (T, < A and P) : the name of the Ottoman royal painting atelier. VII 931a

naḳsh ḥadīda (N.Afr) : the name given to the sculpturing of plaster applied, with an iron tool, more or less thickly on the wall. II 556b

naḳūs (A, < Syr; pl. *nawākis*) : a kind of rattle once used and in some places still used by Eastern Christians to summon the community to divine service. It is a board pierced with holes which is beaten with a rod. I 188a; VII 943a

na'l (A) : in early Islam, a sandal which could be of palm fibre, smooth leather, or leather with animal hair. V 735b; a general word for shoe used throughout the Middle East today. V 741b; and → SIKKA

namāzghāh → MUṢALLĀ

namir (A), or *nimr* : the panther (*Panthera pardus*), better known, in Africa, by the name of 'leopard'. VII 947b; VIII 120a

namira (A) : in early Islam, a man's wrap with strips of varying colours which give it the appearance of a tiger's skin. V 734a; the black ink of the writing contrasting with the white of the page. VII 950a

nammān → FŪDHANDJ

nāmūs (A) : originally, a transcription of the Gk νόμος, which was left untranslated in Ibn Hishām. It is also a true Arabic word, with such varied meanings that only some can be considered old and original. In the modern vernacular, ~ has survived as 'midge', with *nāmūsiyya* as 'mosquito net'. VII 953b; the bearer of a favourable secret. II 486b

In religion and philosophy, ~, from the Greek loanword, is used frequently for 'divine law', revealed through the prophets. VII 954a; for the *ikhwān al-Ṣafā'*, ~ meant a kind of divine being. VII 954b

In magic, ~ is used for magical formulae, particularly those which are based on illusions of the senses. VII 955a

In zoology, ~ is a noun used in the collective sense denoting the totality of dipterous, nematoceratous insects or mosquitos. VII 955b

♦ *nāmūsiyya* → NĀMŪS

*na'na'* → FUDHANDJ

*nār* (A, pl. *nirān*) : fire. VII 957b; for its use in compounds, VII 958a ff.; and → MANĀZIR

*nard* (P) : the game of backgammon; any kind of dicing. VII 963a

*nardjis* (A, T *nergis*, P *nargis* and 'abhar') : the narcissus. In al-Andalus, three terms were used: *nardjis kādūsi* (the meadow narcissus), *nardjis asfar* (jonquill) and *bahār* (< 'abhar'?). VII 963b; VII 964a

*narkh* (P) : in the Ottoman empire, the prices determined by official authorities for various goods, especially food, shoes and some other basic goods. VII 964a

*narm-āhan* → HADID

*nasa'a* → FITHHAGHARA

*nasab* (A) : kinship, the relationship, particularly ancestral, i.e. the genealogy of an individual or a tribe. The list of ancestors is introduced either by *ibn* 'son of' or by *bint* 'daughter of', if the first name is that of a woman. III 238b; IV 179b; VII 967a; VIII 56a

*našārā* (A, s. *našrānī*) : Christians in the Muslim Arab world. In the Qur'ān, where it is found fifteen times, ~ denotes Christians in general, in the eastern groups known to the Muslims of the Nestorians, Melkites and Jacobites. Other words for Christians are *masīhī*, *rūm* (specifically, the Byzantine Christians) and *ifrāndj* (the western Christians). VII 970a

*našb* (A) : setting up, raising.

In grammar, the accusative and subjunctive cases, because both take -a and are thus *manšūb* 'raised' III 1249a; VII 974b

In music, a secular song, which in pre-Islamic Arabia found expression on all occasions of joy, and would include wedding songs, children's songs and lullabies, although it is said to be no more than a refined camel driver's song, HUDA'. II 1073a

♦ *našba* : a form of long-term lease arrangement of WAḤF property in Tunis, which involved, in addition to perpetual lease, the ownership and use of tools and installations of shops and workshops. S 369a

*našham* (A) : *Chadara velutina*, used in the construction of pre-Islamic Arab bows. IV 797b

*nashid* (A, pl. *anāshid*, *nashā'id*, *anashād*) : a piece of oratory, a chant, a hymn and a form of vocal music. This type of ~ is always placed at the head of a vocal composition, or at the start of a musical performance in the guise of a prelude leading to the main theme, borrowing from it the fragment of text which is essential to its development; the sources assign different lengths to it. VII 975b; in the contemporary period, ~ is employed as the equivalent of 'hymn', e.g. *nashid waṭani* 'national anthem'. VII 976a

*nashīta* (A) : casual plunder obtained while journeying to meet the enemy. II 1005a

*nasi'* (A) : intercalary month, intercalation, or person (pl. *nasa'a*) charged, in pre-Islamic Mecca, with the duty of deciding on intercalation. The Arabic system of ~ can only have been intended to move the HADJDJ and the fairs associated with it in the vicinity of Mecca to a suitable season of the year. It was not intended to establish a fixed calendar to be generally observed. VII 977a

In Judaeo-Islamic societies, ~ (Heb) is an honorific title used to designate descendants of the house of David, who were accorded particular respect. VII 977b

*nasib* (A) : in literature, a generic term applied in mediaeval sources to love poetry. In its modern understanding it denotes the amatory prologue of the KAŠIDA, the polythematic ode. Disregarding individual attempts to change the character of the ~, and innovations limited to a particular period, the generic features are to be defined as follows: an elegiac concept of love, the evocation of memories, and a Bedouin setting alluded to by generic signals. IV 715b; VII 978a

*našif* → KHARADJ

*našihāt al-mulūk* (A) : lit. advice for rulers; in pre-modern Islamic literature, the genre which consists of advice to rulers and their executives in politics and statecraft, the ruler's comportment towards God and towards his subjects, the conduct of warfare, diplomacy and espionage, etc., corresponding to the genre of mediaeval European literature known as that of 'mirrors for princes' or *Fürstenspiegel*. VII 984b

*al-nāshikh wa 'l-mansūkh* (A) : a term for the doctrine of abrogation, a synonym of NASKH. VII 1009b

*naskh* (A) : the act of cancellation, abrogation.

In Qur'ānic exegesis, in the science of tradition, and in law, ~ is the generic label for a range of theories concerning verses and traditions which, when compared, suggest frequent, serious conflict. VII 1009b

In calligraphy, ~, or *naskhī*, is used to designate the flexible, rounded script which in the post-Umayyad period was a favourite script of the scribes. It is sometimes called 'broken' kufic, and in the far Iranian provinces was used especially for personal inscriptions on pottery. IV 1122a; V 221a; VIII 151a ff.

♦ *naskh-i ta'lik*, *naskh-ta'lik* → NASTĀLĪK

♦ *naskhī* → NASKH

*nasnās* (A, pl. *nasānis*), or *nisnās* : in mediaeval Arabic literature, a 'demi-man' with human face and vertical stance, without a tail and possessing the faculty of speech, but also covered with a thick fleece, usually russet-coloured; in all likelihood, the ~ was nothing other than an anthropomorphic ape observed by sea-faring Arab merchants of the Indian Ocean. V 133a

*našrānī* → NAŠARĀ

**naṣrī** (A): in numismatics, a square silver coin of Ḥafṣid Tunisia, which remained in use after the Ottomans conquered the Maghrib. VIII 228b

**naṣṣ** (A): text. III 1062b; and → IKHTIYĀR

In law, a text whose presence in either Qur'ān or tradition must be demonstrated to justify an alleged ruling. VII 1029a

In the science of tradition, ~ is the 'raising' of a tradition, i.e. its attribution to its originator, not necessarily the Prophet. VII 1029a

Among the Bohorās sect in India, ~ denotes the appointment of the head of the sect. I 1254b

♦ **naṣṣ wa-ta'yin**: the *shī'i* principle that the Prophet had designated 'Alī to be his successor. VII 1029a

**nassādī** (A): weaver, textile worker, synonymous with *hā'ik* although less derogatory. VII 1029b

♦ **nassādī**: a Persian tax levied on every man or woman living in the village who had a loom. IV 1042b

**nasta'lik** (P), or *naskh-i ta'lik*, *naskh-ta'lik*: a script, which is said in the works on calligraphy to have been formed by joining *NASKH* and *TĀLĪK*, which compound gradually came to be pronounced as ~. The invention of this script goes back as far as the 7th/13th century. In Turkey and in Arabic countries it is erroneously called *ta'lik*. IV 1124a; VIII 151b; and → *SHIKASTA TĀLĪK*

**nāsūkhīya** → *TANĀSUKH*

**nāsūt** → *LĀHŪT*

**na't** (A): qualification.

In poetry, ~ denotes a *KAṢĪDA* praising and expressing devotion to the Prophet Muhammad. IV 715b

In grammar, ~ is a technical term used to designate a qualifying adjective and its function as an epithet, synonymous with *ṣifa* and *wasf*. VII 1034a

In onomastics, ~ means a personal name. The Umayyads considered an *ISM* and *KUNYA* sufficient, but the use of *LAQAB* and ~ became current under the 'Abbāsids. II 302a

**nat'** → *SUFRA*

**natidja** (A): in logic, the conclusion resulting from the combination of the two premisses, *mukaddimāt*, in the syllogism, *KIYĀS*. In place of the usual ~ we also find *RIDF* or *radf* 'deduction'. VII 1034b

**nātiḥ** (A): a term applied to a wild animal or bird which approaches a traveller or hunter from the front. I 1048a

**nātiḥ** (A): among the *Ismā'iliyya*, one of seven 'speaking' prophets, each of whom reveals a new religious law. The seventh ~, the *KĀ'IM*, will abrogate Muhammad's *sharī'a* and restore the pure unit, *tawhīd*, of the times before Adam's fall. IV 203a; S 206b; and → *ṢAMT*

**naṭrūn** (A): in mineralogy and pharmacology, a compound of sodium carbonate ( $\text{NaCO}_3$ ) and sodium bicarbonate ( $\text{NaHCO}_3$ ) with several impurities, obtained

partly from natural crystallisations occurring in sodium-containing lakes and partly artificially. VII 1035a; S 130b

In modern Morocco, ~ (var. *litrūn*, *litrūn*) indicates a mixture of gypsum and rock salt. VII 1035a

**naṭṭāla** (A): an artificial irrigation contrivance, still in use in Egypt, as well as in many African countries. Two men stand face to face, each holding two cords of palm-fibre ropes to which is attached a wide, shallow waterproof basket. This basket, made from twisted palm leaves or leather, is known in Egypt by the name *katwa*. The two men holding the ropes bend slightly toward the water, dip the basket and fill it. Then they straighten while turning to the field, thus raising the basket which is emptied into the mouth of the irrigation canal. V 863b

**nā'ūra** (A, pl. *nawā'ir*): 'noria', a current-driven, water-raising wheel, sometimes confused with *SĀKIYA*. It is mounted on a horizontal axle over a flowing stream so that the water strikes the paddles that are set around its perimeter. The water is raised in pots attached to its rim or in bucket-like compartments set into the rim. The large norias at Hamāt in Syria can still be seen today. I 1232a; V 861a; VII 1037a

**nawāb** → *NAWWĀB*

**nawba** (A): 'turn'; in its non-technical meaning, appearing in the *Aghāni* by al-Iṣbahāni of the 4th/10th century, ~ refers to the practice of having a given musician perform regularly at court on a particular day of the week, or to several musicians taking turns to sing during a single sitting; in the art-music of the Islamic Middle East and North Africa, ~ denotes a complex form made up of a number of individual pieces arranged in a standard sequence. VII 1042a

♦ **nawbat**: in Muslim India, a large orchestra consisting of wind and percussion instruments. These usually played at regular periods in the gateways of palaces and shrines. III 452b

**nawḥa** (A): in Persian literature, a genre of strophic poems in classical metres which are sung on occasions involving breast-beating or self-flagellation with chains. They often have unconventional rhyme-schemes and arrangements of lines and refrains within the stanza. The number and placement of stresses in each line are important, those for breast-beating having a more rapid rhythm than those for chain-flagellation. VI 609b

In Urdu literature, a short elegy on the theme of the Karbalā' martyrs, also called *SALĀM*. VI 610b

**nawriyya** (A): in literature, a genre of poetry devoted to the description of flowers, which, however, is practically impossible to separate, as a genre, from the *rawdīyya* or *rabi'īyya* (descriptions of gardens or of the spring, respectively). VII 1046a; VIII 357a

**nawrūz** (P): the first day of the Persian solar year, marked by popular festivities. It begins at the vernal equinox. VI 523a ff.; VII 1047a; VIII 146b

**nawwāb** (P, < *A nawwāb*), or *nawāb*: in Muslim India, a title originally granted

by the Mughal emperors to denote a viceroy or governor of a province, certainly current by the 18th century. A ~ might be subordinate to another governor and the title tended to become a designation of rank without necessarily having any office attached to it. In the later 18th century, the term was imported into English usage in the form Nabob, applied in a somewhat derogatory manner to Anglo-Indians who had returned from the subcontinent laden with wealth. It eventually passed into other languages, including French. VII 1048a  
**nāy** (P) : a term used by the Persians in early days to designate the reed-pipe (A *mizmār*). The flute was called *nāy narm* 'soft nāy'. Later, they called the reed-pipe the *nāy siyāh* 'black nāy', and the flute the *nāy safid* 'white nāy', because of the colour of the instruments. VII 207a

nayzak → SHIHĀB

naz' al-watar → MADD

**nazar** (A) : theory, philosophical speculation; and → 'ILM NAZĀRĪ

In philosophy, a term which probably not until the 9th century AD received the meaning of research in the sense of scientific investigation as translation of the Greek θεωρία. VII 1050a

In dialectical theology, ~ meant 'reflection', 'rational, discursive thinking'. VII 1051a

♦ nazariyya : the theoretical sciences, as determined by the philosophers. I 427b

**nāzila** (A, pl. *nawāzil*) : in law, especially Mālikī law, a specific case, case in question, distinguished from the FATWĀ by the fact that it is not, properly speaking, a juridical consultation but a case which is set forth as a real case. VII 1052a

**naẓir** (A) : in astronomy, ~ denotes the nadir, the bottom, the pole of the horizon (invisible) under the observer in the direction of the vertical; also, the deepest (lowest) point in the sphere of heaven; originally (and generally), the point diametrically opposite a point on the circumference of a circle or the surface of a sphere. VII 1054a

**nāẓūr** (A) : a term used in Muslim Spain and certain parts of North Africa in mediaeval times to denote a look-out or watch-tower of one kind or another, and, in parts of 19th-century North Africa at least, a lighthouse; originally, the man whose business it was to keep watch. VII 1056a

**nefes** (T, < A *nafas* 'breath') : a type of poem written or uttered by members of Turkish mystic orders to eulogise God or leading personalities of the orders. V 275a; V 957a; VIII 2b

**nefir** (A), or *naḥr* : in Ottoman usage, a term alluding to a musical instrument similar to a horn. The person playing the instrument was referred to as *nefirī*. VIII 3b; a trumpet, chief instrument of the cylindrical tube type. I 1291b; and → BORU

In military usage, ~ alludes to a body of men assembled for a common purpose. VIII 3b

♦ *nefir-i 'āmm* : in the Ottoman empire, the recruitment of volunteers by a general call to arms, in contrast with *nefir-i khāṣṣ*, the mobilisation of a certain well-defined group of people. VIII 3b

♦ *nefir-i khāṣṣ* → NEFİR-I 'ĀMM

**nemçe** (T, < A *al-nimsā*) : 'mute', a term borrowed from the Slavonic used by the Ottomans to indicate the Germans. In a broader sense, they also used it for the territory of the Holy Roman Empire, which lasted until 1806, and in a restricted sense for the territories under Habsburg rule within the boundaries of modern Austria. VIII 4a

nifāk → IKHLĀṢ

**nifuk** (N.Afr) : a slit for the elbow at the lower extremity of the armlets in the DJALLĀBIYYA. II 405a

**nihāya** (A) : in philosophy, a term denoting that which forbids access to something beyond a certain limit. The concept of ~ applies to such realities as time, space, and the division of bodies. VIII 24a

**niḳāba** (A) : 'trade union', i.e. association for defending the interests of and promoting the rights of wage and salary earners; ~ can also denote the liberal professions and even those of employers. The term's usage became general after the First World War. VIII 25b

♦ *niḳābiyya* : syndicalism. VIII 25b

**nikāḥ** (A) : marriage (properly, sexual intercourse); ~ is used both for stable and temporary unions. VI 475b; VIII 26b

♦ *nikāḥ al-khidn* : concubinage, which is prohibited by the Qur'ān. VI 476a

♦ *nikāḥ al-maḳt* : marriage to the father's widow, which is prohibited by the Qur'ān. VI 476a

♦ *nikāḥ al-mut'a* → MUT'A

♦ *nikāḥ al-raḥt* : a form of polyandry forbidden by the Prophet, whereby a woman takes a group of husbands (less than ten) and, if she has a child, attributes the paternity to one of this group, who is unable to refuse it. S 133a

**nil** (P, < San *nīla* 'blue'), or *nilādī* : the oldest known organic dye, *Indigo tinctoria* L., *Indigofera*; the main component of natural indigo, which can be obtained from various kinds of indigofera (*Isatis tinctoria*, *Cruciferae*) and from the knotweed (*Polygonum tinctorium*, *Polygonaceae*). VIII 37b

In the Middle Ages, the Arabs used ~, actually indigo, to indicate woad (*Dioscurides* 'ισάρις). The constant confusion between the two plants led to a series of Arabic synonyms, like 'izlim, wasma (*wāsimā*), khitr, nīla, tin aḳḳdar etc. which were used indifferently for the two plants. VIII 37b

*nilādī* → NİL

**nīm-faṭḥa** (P) : in Persian prosody, an extra short vowel, added to words ending in two consonants (*nūn* excepted) preceded by a short vowel, or one consonant preceded by a long vowel. I 677a

**nim-ling** (P) : in archery, a quiver made of various skins sewn together. IV 799b

nim'a → RAĤMA

nimekare (P) : a land-leasing system in Kurdish Iran, in which the landowner leases out the irrigated lands and supplies the seed, and the peasant supplies the work, with the landowner taking three-fifths of the harvest and the peasant two-fifths. V 473b

nimr → NAMIR

nims (A, pl. *numūs, numūsa*) : the ichneumon or Egyptian mongoose (*Herpestes ichneumon*). In some parts of the Islamic world such as the Maghrib and Lebanon, ~ has been erroneously applied to the weasel (*Mustela nivalis*). As a result of similar confusion, some Arabic dialects employ ~ to identify various other members of the sub-family Mustelidae such as the stone-marten (*Martes foina*), the polecat (*Mustela putorius*) and the ferret (*Mustela putorius furo*); the term is even found erroneously applied to the civet (*Genetta genetta*). VIII 49b ff. In botany, ~ is given to two plants: *al-nims* is, in the Maghrib, Downy koelaria (*Koelaria pubescens*); *biṭṭikh nims* 'ichneumon melon' or *biṭṭikh 'ayn al-nims* 'ichneumon's eye melon' is a nickname given to the watermelon (*Citrullus vulgaris*, of the variety *ennemis*). VIII 50b

nirān → MANĀZIR

nirandj (A, < P *nayrang, nīrang*) : the operations of white magic, comprising prestidigitation, fakery and counter-fakery, the creating of illusions and other feats of sleight-of-hand, *HIYAL*. VIII 51b; amulets which have an extraordinary power over men and over natural phenomena; acts done by magicians. VIII 52b  
 nisān : the seventh month in the Syrian calendar, which corresponds to April of the Roman year and like it has 30 days. VIII 53b

nisba (A) : in grammar, the adjective of relation. VIII 53b

In onomastics, the element of a person's name, consisting of an adjective ending in *i*, formed originally from the name of the individual's tribe or clan, then from his place of birth, origin or residence, sometimes from a MADHHAB or sect, and occasionally from a trade or profession. In Arabic, the ~ is always preceded by the definite article, which in Persian disappears. IV 180a; VIII 54a

niṣf (A) : half.

In numismatics, the term for the half DĪNĀR, or *semissis*, struck in North Africa and Spain during the transitional period and in the early years of the 2nd/8th century. The third *dinār, thulṭh*, or *tremissis*, was also struck, while the quarter *dinār, rub'*, was introduced by the Aghlabids in North Africa early in the third quarter of the 2nd/8th century. II 297b

♦ *niṣf al-nahār* (A) : 'half of the day', 'midday'; in astronomy, used in the expression which denotes the 'meridian circle' (*dā'irāt* ~). VIII 56b

nishān (P) : sign, banner, seal (and hence letter of a prince); order, decoration.

Under the Ottomans, ~ designates all orders from the sultan, without any restriction of subject, that were provided with the sultan's signature. Since the 10th/16th century, this category denoted especially those orders, concerning

financial matters, which were drawn up by the highest financial department of the empire. I 1170b; in Ottoman Turkish, ~ basically denoted a sign or a mark and also designated the sultan's signature, *tughra*, and, by extension, a document bearing it; the standards of the Janissaries; the insignia on military, naval and other uniforms; and, later, decorations bestowed by the sultan. In 19th and 20th century literary Arabic, ~ had essentially the same connotations. The ~ are to be distinguished clearly from medals. VIII 57b ff.

♦ *nishān-i humāyūn* → TUGHRA

♦ *nishāndjī* (T) : under the Ottomans, secretary of state for the sultan's signature, TUGHRA; chancellor. VIII 62a

Under the Saldjūks and Mamlūks, an official for drawing the sultan's signature, also called *tewkīfī*. VIII 62a

nisnās → NASNĀS

nithār (A) : in the pre-modern Middle East, the showering of money, jewels and other valuables on occasions of rejoicing, such as a wedding, a circumcision, the accession of a ruler, the victorious return from a military campaign etc. VIII 64a

In numismatics, the Mughal silver (sometimes also gold) coin scattered at weddings, processions and other public spectacles. VII 345a; other terms for large-geese-coins were *nūr afshān* and *khayr kabūl*. VIII 64b

♦ *nithār* : in numismatics, for a short time the name of the quarter-rupee during the reign of the Mughal ruler Dījahāngīr. VIII 64b

niṭ'iyya (A) : in grammar, a term used by al-Khalil for the prepalatals. III 598a

niyāha (A) : lamentation; the term is used to designate the activity of professional mourners who play a great role in funeral ceremonies all around the Mediterranean. VIII 64b

niyāz → NADHR WA-NIYĀZ

niyya (A) : intention. Acts prescribed by Islamic law, obligatory or not, require to be preceded by a declaration by the performer that he intends to perform such an act. This declaration, pronounced audibly or mentally, is called ~. Without it, the act would be null, *bāṭil*. VIII 66a

nizām (A) : in Muslim India, an honorific title which became characteristic of the rulers of the state of Ḥaydarābād, derived in the first place from the fuller title ~ *al-mulk*. VIII 67a; and → KĀNŪN

In Turkish military usage, ~ or *nizāmiyye*, 'asākir-i nizāmiyye', 'asākir-i muwaz-zafe' was used in the strict sense for an active or regular army (standing army) and in the wider sense for regular or disciplined troops (syn. *müretteb*). VIII 370a

nkāb (N.Afr) : a face veil for married women in Morocco and Algeria, often synonymous with LITHĀM. V 746b

no'ma → KUSKUSŪ

noyan (pl. *noyad*) : a Mongolian title, rendered in the Muslim chronicles of the

Mongol and Timūrid periods in the Arabic script as *nūyān*, *nūyīn*, *nuyīn* etc. In the pre-Činggisid period the *noyad* were the hereditary clan chieftains. Under Činggis Khān and his successors, the title was granted initially as a military rank, and it came to mean 'commander'. Under the Yüan regime in China, ~ was used to refer to all officials serving in public posts. VIII 87a

**nubuwwa** (A): prophecy. VIII 93b

**nuḍjabā** (A): the seventy 'pre-eminent', the sixth degree in the ṣūfī hierarchical order of saints. I 95a

**nuḍjūm** → NADJM

**nuffār** (A): a term for those who took part in the siege of the house of the caliph 'Uthmān b. 'Affān in 35/655, which culminated in his assassination. II 415a

**nuḥāf** → NUḤĀM

**nuḥām** (A): the Greater Flamingo, *Phoenicopterus ruber roseus* or *antiquorum* of the order of the Phoenicopteridae (*nuḥāmiyāt*) which resemble waders with their long legs and palmipeds with their webbed feet. Other mediaeval names for the flamingo were *mirzam* and *turundjān*, which refers to its striking colour, while in Egypt, it is called *baṣṣarūsh* (< O.Fr *becharu*), becoming in Tunisia *shabrūsh*. Also found are the terms *nuḥāf*, *niḥāf*, *surkhāb* and *rahū* 'l-mā' 'aquatic crane'. VIII 110b

**nuḥās** (A): the term most often used in Arabic for copper (Cu). Other terms, according to al-Bīrūnī, were *al-miss* (in 'Irāq and Khurāsān) and *al-kiṭr* (i.e. brass). VIII 111b

**nūhī** → KĀGHAD

**nuḳabā'** → NAḲĪB

**nuḳāwā** → NAḲĀ'

**nuḳhūd** → 'ASHRAFĪ; TŪMĀN

**nuḳraḳhāne** → ḌARBKHĀNE-I 'ĀMIRE

**nuḳṣān** (A): in mathematics, ~ is the term used for subtraction. III 1139b

**nuḳṭa** (A): in mathematics, the term for the geometrical point. II 220a

**nu'mānī** → SAB'ĀNĪ

**nūn** (A): the 25th letter of the Arabic alphabet. VIII 120b

♦ *nūn ghunna*: in Indian phonetics, the final form of *nūn* written without its diacritical point, used when a nasalised long vowel stands finally in a word, or even morpheme. VIII 121b

♦ *ṣāghīr nūn* (T): in Ottoman Turkish, the term for the Persian *gāf*, which was used in writing to convey the gutturally pronounced /n/. VIII 121a

**nūr** (A): light. VIII 121b

**nūshādir** (A, < ? Pah): sal-ammoniac. In the earliest Latin translations (*nesciador*, *mizadir*), the transliteration of the Arabic name is still used; in the Latin forms *alocac*, *alocaph* is also found the general term *al-'uḳāb*. VIII 148a

**nūshshāb** → NABL

**nuskha** (A): 'transcript', 'copy'; in the manuscript era, 'manuscript'. VIII 149a

**nuṣūb** (A, pl. *anṣāb*): in the plural (more often used), the blocks of stone on which the blood of the victims sacrificed for idols was poured, as well as sepulchral stones and those marking out the sacred enclosure of the sanctuary. Among sedentary populations, the ~, a rough stone, has become the *ṣanam*, a stone carved with the image of the idols of the Ka'ba. VIII 154b

**nūti** (A, pl. *nawātiya*): a sailor; on a mediaeval Islamic warship, the ~ made up the crew, along with the oarsmen (KADHDHĀF), craftsmen and workmen (*dhawu* 'l-*ṣinā'a* wa 'l-*miḥan*), fighting men (e.g. NAFFĀT) and the marines. S 120a

**nuzha** (A): in music, a rectangular type of psaltery of greater compass than the *ḳānūn*. It was invented in the 7th/13th century; 108 strings were mounted in the instrument. VII 191a

**nuzūl** → ISNĀD NĀZIL

## O

**oba**: among the Kurds, a temporary association of stock-breeders from different villages, formed in the spring to lead the herds to the pastures and to return at the end of the autumn. Neither kinship nor tribal relations are necessary to be a member of the ~, which system is particular to the semi-nomadic tribes and makes its appearance towards the end of the 19th and the beginning of the 20th century. V 472a; in eastern Anatolia, the grazing area of a nomadic household. VI 961b; a clan. VIII 608a

**ocak-zāde** → ODJAK

**ōda** (Ir): in modern Iraqi architecture, two small rooms flanking the *iwān*. II 114a

**odjak** (T, > A *wudjak*): fireplace, hearth, chimney; in modern Turkish, *ocak* replaced the traditional name for the month of January by law in 1945. VIII 161b Under the Ottomans, an army unit. I 368a; S 409b; VIII 161b; family. I 1267a; VIII 161a

In mysticism, a religious order. IV 167b; among the Bektāshīyya, and the Mawlawīyya, ~ had a special place in their *tekkes* (→ *ḳhānḳāh*). VIII 161b

♦ *ocak-zāde*: among the Alevīs of Anatolia, an ~ is a spiritual guide who belonged to one of the lineages stemming from the twelve *imāms*. VIII 161b

♦ *odjak oghlu*: 'son of a good house'. VIII 163a

♦ *odjaklık*: in the Ottoman empire, a system whereby a given region was responsible for supplying an arsenal with one particular ship-building commodity. I 947b; an accounting system applied for securing gunpowder supplies, a special fund allocated for purchases and requisitions of essential supplies such as sulphur and saltpetre. V 979a; a special sort of *timar* (→ *SERBEST*). VIII 161a; family succession. I 1267a

oghlan → OGHUL

**oghul** (T): 'offspring, child', with a strong implication of 'male child', as opposed to *kız* 'girl'; ~ is very frequently found in family names where it takes the place of the Persian *zade* or the Arabic *ibn*. VIII 163a

♦ **oghlan**: an original plural, which evolved into an independent singular, meaning 'youth', 'servant', 'page', 'bodyguard'. From ~ comes the German *Uhlan*, the name for light cavalry. VIII 163a

**okka** (T): in the Ottoman empire, a measure of weight equal to 1.283 kg. VI 120b

**ordu** (T, Mon *orda*): 'the royal tent or residence', 'the royal encampment', a term which became widespread in the mediaeval Turco-Mongol and then in the Persian worlds, acquiring from the second meaning that of 'army camp'. VIII 174a; in Turkish military usage, army corps. VIII 370b

For Indo-Persian usage, → URDU

♦ **ordu-yu hümâyün**: under the Ottomans, a general term for the imperial army. VIII 174b

♦ **orduju başlı/aghasi**: the chief of a staff of tradesmen and technicians who accompanied the Janissaries on their campaigns away from the capital. VIII 174b

**örf** (T), or **örfi**: under the Ottomans, a large, dome-shaped headdress, *KAUVUK*, worn with a white turban rolled around and which, draped, forms harmonious folds. It was worn from the 18th century by the religious classes. V 751b

**orta** (T): lit. centre; in Ottoman military terminology, the equivalent of a company of fighting men in the three divisions of which the Janissary corps was eventually composed. VIII 178b

♦ **orta oyunu**: 'entertainment staged in the middle place', a form of popular Turkish entertainment so-called because it takes place in the open air, *palanka*, around which the spectators form a circle. VIII 178b

**öşer** → USHER

**otlak resmi** → YAYLAĞ RESMİ

**öy** (T): among the Türkmen Yomut and Göklen tribes, a type of tent, either *ağ öy* 'white house' (taken from the colour of the covering felts when new) or *kara öy* 'black house' (from the colour of the felts when old and blackened by smoke). The ~ has a trellis wall, with a doorway in it, circular in plan, with a roof wheel supported by struts from the top of the trellis wall. IV 1150b

**ozan** (T): a Turkish bard; the term ~ was replaced in the late 9th/15th century by *ASHIK*. I 697b; nevertheless, in certain contemporary dialects of Anatolia, ~ has survived with the meaning 'poet', 'singer', as also as an element of the terms *ozanlama* 'assonantal sayings, proverbs', *ozancı* 'garrulous person', *ozanlık* 'pleasantry' and *ozannama* 'improvised story, song'. In Turkmen, ~ is archaic and is replaced by *bagşı* 'popular poet', but at the present day, in modern Turkish, ~ has replaced the Arabic term *shā'ir* (poet). VIII 232a

♦ **ozancı** → OZAN

♦ **ozanlama** → OZAN

♦ **ozanlık** → OZAN

♦ **ozannama** → OZAN

## P

**pačči-kāri** → PARČIN-KĀRI

**pādīshāh** (P): the name for Muslim rulers, especially emperors. VIII 237a

In Turkish folklore, the chief of the *DJINN*. II 548a

**pahlawān** (P, < *pahlaw* 'Parthian'; A *bahlawān*): in pre-modern Persian and thence in Turkish, 'wrestler', 'one who engages in hand-to-hand physical combat', subsequently 'hero', 'warrior', 'champion in battle'. VIII 239a

In Arabic, *bahlawān* is clearly a secondary development, and has in more recent times acquired the meaning of 'acrobat', 'tightrope walker in a circus' etc. In the most recent colloquial of Cairo, it has become a pejorative term for 'tricky person'. VIII 239a

**pā'i** (H 'quarter', > Eng 'pie'): in numismatics, the smallest copper coin of British India = one-twelfth of an anna. Originally, the ~ was the quarter of an anna or pice (→ *PAYSĀ*); after the Acts of 1835, 1844 and 1870, the pie was one-third of a pice. VIII 239b

**paīsā** → *PAYSĀ*

**pālāhang** (P): lit. string, rope, halter, cord; ~ is applied to the belt worn around the waist by dervishes, especially the *Bektāshis*, and on which is fixed a disc of stone with twelve flutings at the edge. VIII 244a

**palanka** → ORTA

**palki** (H ?): 'palanquin', an enclosed variety of litter used in India for transporting people, its central pole having an upward curve to afford more head-room for the passenger. In its common form it was in use for considerable journeys. A more elaborate form, with its carriage and pole covered with plates of silver, was in use in royal processions. VII 932a

**pān** (H ?): in Mughal cuisine, a heart-shaped green leaf smeared with lime and catechu, to which is added slices or granules of betel-nut with aromatic spices, sometimes camphor, musk, or costly perfumes. A ~ was often presented to a courtier as a mark of royal favour. VI 814b

**panghulu** → PENGHULU

**pānka** → KHAYSH

**pāra** (P): 'piece', 'fragment'; in numismatics, a Turkish coin of the Ottoman and early Republican periods. The ~ was originally a silver piece of 4 *AĞİŞ*, first issued early in the 18th century; it soon replaced the *akçe* as the monetary unit.

With the post-World War II inflation, the ~ eventually disappeared from use; in present-day Turkey, *para* has acquired the general meaning of money. VIII 266b

**parēn-kāri** (P, U *pačči-kāri*) : a technique of inlay-work, usually set in marble, used in the architecture of the Indo-Pakistan subcontinent. VIII 267a

**parda-dār** (P) : lit. the person who draws the curtain; 'court chamberlain', a term used among the dynasties of the eastern Islamic world from the Saldjuk period onwards as the equivalent of Arabic *ḥājib*. III 48b; VIII 270

**pargana** (H, < San) : in Indo-Muslim administrative usage, a term denoting an aggregate of villages, a subdivision of a district (syn. *MAHALL*). In later Anglo-Indian usage, the term was often rendered as *pergunnah*. VIII 270a

**pari** (P, T *peri*) : in folklore, a fairy, belonging to the realm of supernatural tales; in Turkish everyday speech as well as in stories of fantastic adventures and tales of the supernatural, *peri* is often taken as a synonym of *DJINN*. II 547b; VIII 271a

♦ *parikh* 'ān → *BĀKHSĪ*

**parias** (< L) : in the mediaeval Iberian peninsula, a tribute paid by one ruler to another in recognition of his superior status. VIII 272a

**parmak** (T) : under the Ottomans, a measure of length equivalent to one and a quarter inches. I 658a

**parwāna** (P), or *parwānača* : in mediaeval Persian administration, the term used for the document 'related' by the official to the chancery, *PARWĀNAČI*. VIII 277a

♦ **parwānači** : 'relater', in mediaeval Persian administration, a term used for the official who noted down the instructions for the promulgation of deeds, and who forwarded them to the chancery. The function is recorded for the first time under Timūr. VIII 276b

**pās-i anfas** (P) : a practice of regulating the breath, adopted by the Čishti mystics in order to harness all feelings and emotions in establishing communion with God. II 55b

**pasha** (T, < P *pādishāh*) : under the Ottomans, the highest official title of honour, used in Turkey until the advent of the Republic and surviving for sometime after that in certain Muslim countries originally part of the Turkish empire (Egypt, 'Irak, Syria); ~ was military rather than feudal in character, although it was not reserved solely for soldiers but was also given to certain high civil (not religious) officials. VIII 279b

♦ **pashalik** (T) : the office or title of a *PASHA*; the territory under the authority of a *pasha* (in the provinces). VIII 282a

**pāshib** (Ind.P) : in Mughal siegecraft, a raised platform constructed by filling the space between the top of the fort wall and the base of the besieger's camp below, with bags of sand and earth. III 482a

**patrona** (T, < It) : in the Ottoman navy, a 'galley carrying the lieutenant-general or the next in command to the chief of the squadron'; the term is also applied to

Christian ships. VIII 565a;

♦ **patrona bey** : in the Ottoman navy, 'vice-admiral'. VIII 566b

**patwāri** : in the Mughal empire, the village accountant, whose functions resembled those of the *KĀNUNGO* in the administrative unit *PARGANA*. VIII 271a

**pawlā** : the name given in the Mughal emperor Akbar's monetary system to the quarter-*dām* (quarter-PAYSĀ). VIII 288a

**pāyak** (Ind.P) : in the Dihli sultanate, the footsoldiers who were maintained within the infantry contingents and who were mostly Hindūs. They were good archers and were generally arrayed in front of the lines of horses, or around the elephants in order to prevent them from fleeing. V 686b

**paysā** (H, Eng 'pice'), or *paisā* : in numismatics, a copper coin of British India, equalling 3 pies or  $\frac{1}{4}$  anna. Under the Mughals, ~ became applied to the older *dām*, introduced by Shīr Shāh, 40 of which went to the rupee, as the unit of copper currency. In the currencies of modern India and Pakistan, 100 ~s equals one rupee, and in that of Bangladesh, one taka. VIII 288b

**pegon** (Mal), *jawi* or *melayu* : in Indonesia, the name for Arabic characters that were adapted for the vernaculars. III 1217a; VIII 153a

**penče** (T, < P *pandja* 'palm of the hand') : in the science of diplomatic, a sign placed on a document issued by higher Ottoman officials, used instead of the *TUGHRA*. It was usually placed not at the beginning but on the left hand or right hand margin or at the foot of the scroll. Sometimes it was called *imda* or erroneously *tughra*. II 314b; VIII 293b

**pendjik** (T, < P *pandjyak* 'fifth') : in Ottoman financial and administrative usage, a term denoting the fifth which the sultan drew as the ruler's right (equivalent to the Arabic *khums*) from booty captured in the *DĀR AL-ḤARB*. VIII 293b

♦ **pendjikči bashi** : the official in charge of the process of extracting the sultan's fifth. VIII 293b

**penghulu** (Ind, Mal; Sun *panghulu*) : lit. headman, chief, director; used in South-east Asia as a title for secular and religious leaders. VIII 294a; the highest official in a mosque in Java, often a learned man who has studied theology and is a pupil of the *pesantren*, the Indonesian religious school, or of the modern *MADRASA*; he may even have studied in Mecca. VI 701a

*pergunnah* → *PARGANA*

*peri* → *PARĪ*

*pertaapan* → *PONDOK*

**pesantren** (J) : in Indonesia, the educational institution where students, *santri*, study classical Islamic subjects and pursue an orthoprax communal life. *PONDOK* is an alternative term, preferred in Malaysia and the Patani region of southern Thailand. Sometimes the two terms are combined in Indonesia, when the speaker means to make clear that a traditional Islamic boarding school, a 'pondok pesantren', and not merely a religious day school (such as the more modern *madrasa*), is meant. VIII 296a

**pešhdār** (T) : in the Ottoman empire, the term for the third animal of a mule caravan operating in Anatolia. IV 678b

**pešhek** (T) : in the Ottoman empire, the term for the leading animal of a mule caravan operating in Anatolia, which kept some way ahead of the others and carried a smaller load. IV 678b

**pēshwā** (P) : 'leader'; in onomastics, a title for one of the ministers of the Bahmani sultans of the Dakhan and, more specifically, the hereditary ministers of the Marāthā kings of Satara. VIII 300b

**pir** (P) : lit. old person, elder; in Islamic law, used for people in their fifties or even in their forties, while those even older are often qualified as *harim*, *fani* 'decrepit, worn out'. VIII 306a

In general Persian usage, ~ is often, as with Arabic *shaykh*, used in compound expressions by metonymy, e.g. *pir-i dihkān* 'well-matured wine'. VIII 306a

For ~ in mysticism, → **MURSHID**

♦ **pir awtār** (Ind.P) : the daily allowance paid to *fākirs* from collective village sources. VIII 306b

♦ **pir bahn** (Ind.P) : a woman owing spiritual allegiance to the same spiritual mentor and therefore a sister. VIII 306b

♦ **pir bhāi** (Ind.P) : a disciple of the same spiritual mentor and therefore a brother. VIII 306b

♦ **pir kā nayza** (Ind.P) : a standard carried in procession to the grave of some saint. VIII 306b

♦ **pir pāl** (Ind.P) : land endowed for assistance of the *pir* or for maintenance of some mausoleum. VIII 306b

♦ **pir zāda** (Ind.P) : the son of the *pir*. VIII 306b

♦ **pir-i kharābāt** (Ind.P) : in popular Indo-Muslim usage, a *pir* free from the bonds of *shari'a* law; owner of a tavern. VIII 307a

♦ **pir-i mughān** (Ind.P) : lit. chief priest of the Magi, but generally the term used for a tavern keeper. VIII 306b

♦ **pir-i shūbat** (Ind.P) : a saint from whose company one derives spiritual benefit. VIII 306b

♦ **pir-i tariqāt** (Ind.P) : a saint to whom one owes spiritual allegiance. VIII 306b

♦ **pirān** (Ind.P) : charity lands bestowed on the poor in honour of a saint. VIII 306b

**pirāhan** (P) : a close-fitting, long-sleeved robe, covering the entire body down to the feet, worn by women in Timūrid Persia. V 749a

**pirān** → **PIR**

**pishkāsh** (P) : a present from an inferior to a superior; from the Mongol period onwards, ~ denoted a form of tribute to the Persian sovereign from the governors. III 347b; as a technical term, ~ denotes a 'regular' tax and an *ad hoc* tax levied by rulers on provincial governors and others, and an *ad hoc* impost laid

by governors and officials in position of power on the population under their control. VIII 312b

♦ **pishkāsh-niwis** : 'registrar of presents'; under the Sāfawids, the official of the royal secretariat who recorded their number and value. This official is found until the second half of the 19th century. VIII 312b

**pishtāk** (P) : lit. the arch in front; in Muslim Indian architecture, a portal in the form of a monumental arched niche in a rectangular frame. VI 683a; VIII 313b

**pist** (P) : a kind of food compounded of the liver of gazelles or almonds, etc. A daily portion of the size of a pistachio, *pista*, is taken by dervishes and others who undertake long fasts and is sufficient to maintain life. VIII 316b

**pištma** (K) : a kind of praetorian guard of the Kurdish chiefs who are recruited in all the fractions, *tira*, of the tribe and who, in the past, had almost the status of slave. V 472a

**pindok** (Mal, < A *funduk*), or *pertaapan* : hut, cottage; lodgings; by extension, an Islamic religious boarding school. VIII 294a; VIII 296a; and → **PESANTREN**

**pōst** → **PŪST**

**posta** (T, A, < It *posta*) : a term borrowed in the 19th century to designate the new conception of European-style postal services in the Near East. In more recent times, it has been replaced at the formal level by *barīd*, but *būsta* and *būstādī* 'postman' continue in use in the Arab Levant at the informal level, and *posta* remains the standard term in Modern Turkish. In modern Persian, also *post*, from the French *poste*, is used. VIII 325b; postage stamps. VIII 325b

**pōstakī** → **PŪST**

**potur** (T) : a pair of trousers, full as far as the knee and straight from the knee to the ankle, worn in Ottoman Turkey. V 752b

♦ **potur oghulları** : in the Ottoman period, Bosnian Muslim lads recruited for the Janissaries. A document dating from 998/1589 defines them as 'circumcised but ignorant of Turkish'. II 211b

♦ **potur tā'ifesi** → **POTURNĀK**

♦ **poturnāk** : the name for Bosnians who converted to Islam. The reference occurs as early as 921/1515; in a separate document dated 981/1573, they are called *potur tā'ifesi*. II 211b

**prang sabīl** (Mal, *prang* 'war') : the name of the holy war, *djihad*, in East Asia. VIII 333a

**pūshī** → **BŪSHI**

**pūst** (P, T *pōst* or *pōstakī*) : 'skin'; a tanned sheepskin, used as the ceremonial seat or throne of the head, *pir* or *shaykh*, of a dervish order. VIII 343b

♦ **pūst-neshin** : lit. the one sitting on the (sheep's) skin; the title given to the *baba* or head of a dervish *tekke* (→ **KHĀNKĀH**) in Persian and Ottoman Turkish *şūfī* practice. VIII 343b

## R

**rab'** (A, pl. *ribā'*): home, domicile, home town or home country.

In Cairene architecture, ~ designates a type of urban dwelling which is a rental multi-unit building founded for investment; ~ can also refer to the living quarters belonging to a religious institution. VIII 344a

**rabā'** (A): a name for a foal between three and four years old. II 785a

**rabā'a** (A), or *mag'ad al-riḍjāl*: the compartment in a Bedouin tent reserved for receiving menfolk. In the middle, a hearth is scraped out and used for making coffee. IV 1148b

**rabāb** (A): in music, the generic name for the viol, or any stringed instrument played with a bow. VIII 346a; the instrument known as rebeck. I 1124a

♦ *rabāb miṣri* → *KAMĀNDJIA*

♦ *rabāb turki* → *ARNABA*

**rabaḍ** (A, pl. *arbāḍ*): district or quarter of a town situated outside the central part. This term lies at the origin of the Spanish word *arrabal*, which has the same meaning. VIII 348b

In Muslim Spain, ~ was given to the civil quarter situated below the strictly military quarter; ~ was also applied to the quarters of the lepers and of prostitutes, while among the Spanish Christians it designated a parish. VIII 348b

**rabḥ** (A, pl. *arbāḥ*): lord, God, master of a slave. Pre-Islamic Arabia probably applied this term to its gods or to some of them. In pre-Islamic times, ~ also was one of the titles given to certain of the *KĀHINS*. VIII 350a

♦ *rabbāni* (A): among the mystical order 'Iṣāwā, the slow introductory section of their ecstatic dancing, a form of invocation, during which the dancers, standing in line, hold hands and perform vertical bending movements together with lateral motions. It is followed by a more rapid section, the *muḍjarrad*, and the dance often ends in displays of fakirism. IV 95a

♦ *arbāb al-saḍjādjid* → *SHAYKH AL-SADJADJĀDA*

**rabī'** (A): the name of the third and fourth months of the Muslim calendar. Originally, ~ means the season in which, as a result of the rains, the earth is covered with green; this later led to the name ~ being given to spring. VIII 350b; in Muslim India, ~ is the harvest collected at the end of the winter. II 909a

♦ *rabī'iyya* (pl. *rabī'iyyāt*) → *NAWRIYYA*

**rābī'a** (A, > Sp *rābida* 'monastery'): 'bond'; in mysticism, ~ originally meant the relationship of a *MURID* to his master, and hence a close friendship; a hermitage which was a place of retreat for persons considered to be saints, accompanied by their disciples. VIII 359b; VIII 503b

In Muslim Spain, a fortified enclosure, a bastion constructed on the coast to deter enemy attacks from the sea; ~ sometimes served as a substitute for *RIBĀṬ*. VIII 359a

In 19th-century Ottoman usage, ~ became a political notion in the sense of 'league' and with *islāmiyya* attached to it, ~ soon rendered the European word Pan-Islam. VIII 359b

♦ *al-rābī'a al-islāmiyya*: lit. the Islamic league. VIII 359b

**rabī** (A): in medicine, ligature (of veins). II 481b

**raḍā'** (A), *riḍā'* or *raḍā'a*: suckling; in law, the suckling which produces the legal impediment to marriage of foster-kinship. VIII 361a; the suckling is called *raḍī'*. VIII 822a

♦ *raḍā' al-kabir*: the suckling of non-infants. VIII 361b

**radd** (A): 'return'; a response to an adversary, intended to refute his statements or opinions. Another term in frequent use is *nakd* 'refutation', although *nakd* is principally employed in reference to a book. VIII 362b

In mathematics, ~ denotes reduction and refers to the operation (division) by which an integral coefficient is reduced to unity. II 361a

♦ *radd al-'adjuz 'ala 'l-ṣadr*: in prosody, the rhetorical figure of anticipating the rhyme word in the first half (at times even the beginning of the second half) of the line. VIII 747b

**radf** → *NATĪDJA*

**radī'** → *RADĀ'*

**radif** (A, T *redif*): lit. one who rides behind, 'pillion rider'.

In astronomy, *al-~*, or *al-ridf*, is the ancient Arabic name for *ḍhanab al-dadždja*, the star Deneb (α Cygni); ~ also refers to a star or constellation that is rising at sunrise, while its opposite (*raḳib*) is setting. VIII 368b

In Persian prosody, the adjunction of a word or a short phrase, always shorter than a hemistich, to the rhyme letter and its repetition throughout the poem. It is very frequently used in *GHAZALS*. IV 57a; VIII 368b

In Turkish military usage, *redif* was the name given by Maḥmūd II to the reserve army, 'militia', created in 1834. The *redif* was made up of battalions (*tabur*). VIII 370a

♦ *radif mutadjanis*: in Persian prosody, a special artifice with complete paronomasia between *RADĪFS*, resulting from the fact that the *radif* does not have the same meaning throughout the poem (which it is supposed to have). VIII 369a

**radj'a** (A): return.

In *shī'ī* dogma, ~ is the return to life, which will precede the universal resurrection and gathering; only the virtuous will take part in it under the guidance of the Mahdi of the last times. I 334b; IV 457a; V 236a; VIII 372b; the passing of the soul into another body either human or animal; the transmigration of the spirit of holiness from one *IMĀM* to the next, more usually known as *tanāsukh*; return of power to the *shī'a*; return from concealment, usually of a particular *imām* at the end of his occultation. VIII 371a

In classical Muslim administration, a requisition issued by the paymaster for

certain troops stationed in outlying areas, for one issue of pay. II 79a

♦ *al-radj'a al-djāmi'a*: in classical Muslim administration, a global requisition issued by the head of the army office for each general issue of arm pay, rations, etc. II 79a

**radjab** (A): the seventh month of the Islamic calendar, observed in the DJĀHILIYYA as a holy month in spring. VIII 373b

♦ *radjabīyya*: a special pilgrim caravan which set off from Cairo in the month of RADJAB, mentioned from time to time in the 8th/14th century chronicles. III 35a; and → 'ATĪRA

♦ *al-radjabīyyūn*: the tenth degree in the ṣūfī hierarchical order of saints. I 95a

**radjaz** (A): tremor, spasm, convulsion (as may occur in the behind of a camel when it wants to rise); thunder, rumble, making a noise. VIII 375b; the oracular utterance of war. VIII 733a

In prosody, the name of the seventh Arabic metre, the simplest, and according to tradition, the oldest metre. It has a rising rhythm and is dipodically bound. This metre is most often used for short poems and improvisations in pre-Islamic and early Islamic times. A poem composed in this metre is called *urdjūza*. I 670a; I 673b; IV 80b; VIII 376a; poetry defined by 'halved', i.e. three-foot, lines without caesura. VIII 378b

In Urdu poetry, ~ refers to the hero's battle oration which forms part of the MARTHIYA. VI 611b

**radj'iyya**, or *irtidjā'*: the term coined in modern Arabic for reaction in the political sense. VIII 379a; with *aṣḥāb al-radj'a*, adherents of any of the ṣūfī doctrines described under RADJĀ. VIII 372b

**radjm** (A): stoning; the casting of stones at Minā, one of the pre-Islamic rites preserved by Muhammad and inserted among the ceremonies of the pilgrimage. VIII 379a

In law, a ḤADD punishment of death which occurs in certain cases of immorality. IV 770a; VIII 379a

**radkh** (A): a bonus share (of the booty given at the discretion of the IMĀM to those bondmen, women, and DHIMMIS who may in some way have contributed to victory). II 1006b

**raf'** (A): elevation, the act of raising something.

In grammar, the nominative and indicative cases, because both take -u and are thus *marfū'* 'raised'. III 1249a; VIII 383b

For ~ in the science of tradition, → MARFŪ'

ra'fa → RAḤMA

rāged → RĀKID

**raghīf** (A): a round bread, quite thick and cooked in an oven. V 42b

**rahbāniyya** (A): monasticism. VIII 396b

**rāhdār** (P), or *tutkavul*: the 'guardian of the roads' in the İlkhānid and Djālā'irid periods, paid by the central government and under the orders of a senior military commander. I 861a

**rahḥāl** (A), or *rahḥāla*: the person endowed with skill in the saddling of a camel, or one who travelled much. The form *rahḥāla* neatly translates as 'globetrotter'. VIII 528a

**rahil** (A): 'travelling by camel', in Arabic poetry applied to themes involving a desert journey. In its specific meaning ~ denotes a section of the polythematic KAṢĪDA, following the NAsīb, where the poet describes his camel and his travels. IV 713b; VIII 397b

**rahish** (A), or *murtahisha*: in archery, a bow whose string, at the moment of loosing, strikes the part called the *tā'if*, the torus; such a bow, usually slim and light, vibrates when loosed. IV 798a

**rahma** (A): a Qur'ānic term, denoting either kindness, benevolence (syn. of *ra'fa*) or, more frequently, an act of kindness, a favour (syn. *ni'ma* or *fadl*). Almost invariably, ~ is applied to God. VIII 398a

**rahn** (A): in law, pledge, security; *rāhin* is the giver, and *murtahin* the taker of the pledge. VIII 400a

♦ *rahn ḥiyāzi* → GHĀRŪKA

rahū 'l-mā' → NUḤĀM

ra'i → ṢĀḤIB

**ra'is** (A, pl. *ru'asā'*, T *re'is*): head, chief, leader of a recognisable group (political, religious, juridical, tribal, or other). The term goes back to pre-Islamic times and was used in various senses at different periods of Islamic history, either to circumscribe specific functions of the holder of the office of 'leadership' or as a honorific title. VIII 402a

In the scholastic community, ~ was applied to any scholar who had reached the summit of his field in his locality. V 1131b; and → KALĀNTAR

In the Ottoman navy, the term *re'is* was used for an individual commander. I 948a; VIII 403b; in modern Turkish, *reis* means 'captain of a small merchant vessel, skipper; able-bodied seaman'. VIII 403b

♦ *ra'is al-balad*: in the mediaeval Near East, a kind of mayor, whose influence counterbalanced, and sometimes exceeded, that of the *kāḍī* 'judge'. I 256a

♦ *ra'is al-baladiyya* → AMĪN AL-'ĀSIMA

♦ *re'is efendi* → RE'IS ŪL-KŪTTĀB

♦ *re'is kesedārī*: in the Ottoman empire, pursebearer to the RE'IS EFENDI. VIII 422a

♦ *re'is ūl-kūttāb* (T, < A), or *re'is efendi*: properly, 'chief of the men of the pen', a high Ottoman dignitary, directly under the Grand Vizier, originally head of the chancery of the Imperial Diwān, later secretary of state or chancellor and Minister of Foreign Affairs. VIII 481b

♦ *re'is al-'ulemā'* (T): the supreme religious head of Bosno-Herzegovinian Muslims, as well as the highest religious authoritative body; an Ottoman office created in 1882 in order to gain control over Muslim religious institutions. I 1274a

- ra'īyya** (A, pl. *ra'āyā*; T pl. *re'āyā*) : lit. pasturing herd of cattle, sheep, etc., a term which in later Islam came to designate the mass of subjects, the tax-paying common people, as opposed to the ruling military and learned classes. I 712a; VIII 403b
- rak'a** (A) : lit. the act of bowing, bending; in the act of worship, a sequence of utterances and actions performed during the prayer. VIII 406b; VIII 929a,b
- raḳaba** (A, T *raḳabe*) : the original title to land. II 900b; the freehold ownership of agricultural lands in the Ottoman empire. II 906b
- raḳam** → FARMĀN
- raḳīb** (A) : 'guardian, vigilant one who knows everything that takes place'; one of the names of God. VIII 406b  
In Arabic love poetry, the person who, by watching or simply being present, prevents the lovers from communicating with each other. VIII 406b  
and → RADĪF
- raḳīd** (A, N. Afr *rāged* or *bū mergūd*) : lit. sleeping child; a foetus which is considered to have stopped its development, continuing to stay in the womb in an unchanged condition for an indefinite period of time, after which it may 'wake up' again and resume its development until it is born. VIII 407a
- raḳḳ** → DJILD
- raḳḳāš** (A, Fr *rekas*) : in Muslim Spain, a runner, generally Sudanese, employed by the postal service in the 4th/10th century. I 1046a; a messenger who travels on foot long distances in order to carry official or private mail; nowadays, an occasional messenger, above all in time of war. VIII 415a  
Other technical senses are: pendulum; hand of a watch; trigger of a fire-arm; part of a mill which produces a noise through the movement of the millstone. VIII 415a
- raḳḳī** (A, < *Rakka*) : in the mediaeval Muslim world, a well-known kind of coarse soap, similar to date-palm paste, from which lozenges were made in Damascus. VIII 693a
- raḳwa** (A) : a leather bowl, one of the ṣūfī paraphernalia. VIII 742b
- ramad** (A) : in medicine, ophthalmitis, inflammation of the eye, or ophthalmia (conjunctivitis), inflammation of the conjunctiva. VIII 417a  
♦ *ramad ḥubaybī*, or *djārah al-'ayn* : one of the medical terms for trachoma. I 785b  
♦ 'ilm al-ramad : originally only meaning 'conjunctivitis', ~ now embraces eye diseases of all types. I 785a
- ramād** (A) : ordinary ashes; ashes for washing. VIII 419b
- ramadān** (A) : name of the ninth month of the Muslim calendar, the only month to be mentioned in the Qur'ān. VIII 417b
- ramaka** (A) : a term for a mare of mixed breed. II 785a
- ramal** (A) : in prosody, the name of the eighth Arabic metre. I 670a; VIII 421a  
In music, a rhythmic mode said to have been invented by Ibn Muḥriz, a famous

- Meccan musician of the 1st-2nd/7th-8th centuries. III 883a; VIII 421b
- ramas, ramāš** → RAMATH
- ramath** (A) : in the Gulf area, a raft or a sort of raft made of tree trunks or lengthy pieces of wood tied together by coconut fibre. It has variant names in other parts of the Middle East: *ramas*, *ramas*, and *SAFINA*, which is the classical term for ship in general. VII 53b
- raml** (A, pl. *rimāl*, *armul*) : sand.  
In divination, ~, and *darb al-raml* mean geomancy (→ KHATT); also, in Persian usage, divination by means of dice. II 761b; VIII 138b; VIII 423b  
♦ *ramla* → NAFUD
- ramm** (A, pl. *rumūm*) : a geographical term employed by al-Iṣṭakhri to denote a tribal district in Persia in the early centuries. III 1096b
- ramz** (A, pl. *rumūz*) : allusion; code; sigla; and → TA'RĪKH  
In rhetoric, ~ 'circumlocution' denotes a specific subcategory of *KINĀYA*. VIII 427a  
For ~ in mysticism, → ISHĀRA  
In modern Arabic literature, ~ became an exact equivalent of the Western term 'symbol'. VIII 430a; according to al-Tabari, ~ in pre-Islamic poetry also meant an unintelligible murmur or whisper. VIII 428b
- rank** (P) : lit. colour, dye, a term used in mediaeval Arabic sources primarily to designate the emblems and insignia of AMĪRS and sultans in Egypt, Syria, and al-Djazīra. Mamlūk historians occasionally also use it as a generic term for emblem in general, such as e.g. the ~s of merchants' guilds and those of Bedouin chieftains in Tunisia. VIII 431b
- rapak** (J) : a technical term for the charge made by the wife, at the court for matters of religion, that the husband has not fulfilled the obligations which he took upon himself at the TALĪḡ of divorce. VIII 433a
- ra's** (A, pl. *ru'ūs*, *ar'us*) : head; and → MUTHALLATH  
In astronomy, ~, or ~ *al-tinnin* 'the dragon's head', refers to the crescent node, one of the points where the moon passes through the ecliptic, during an eclipse of the moon. V 536a; VIII 101b  
In geography, ~ is the common word for 'cape', but it also used with the meaning of 'headland, promontory'. VIII 433b  
♦ *ra's al-'ām* : New Year's Day, lit. beginning of the year, i.e. 1 al-Muḥarram. VIII 433b  
♦ *ra's al-māl* → SALAM
- rasan** (A) : the bozal, a bit preferred to the curb bit by Arab horsemen in the East. II 953a
- rašāš** (A), or *usrub* : in mineralogy, lead, which was mostly obtained from galena (lead sulphide). V 967a  
♦ *rašāša* (A) : a gauge, used before the Nilometer was built to measure the rising of the Nile. VII 39

**rashwa** (A, pl. *rushā*) : in law, 'bribe', which is strictly forbidden by law. VIII 451a

**rasm** (A, T *resm*) : the act of drawing, a drawing, not always distinguished from painting. VIII 451b

In Ottoman usage, *resm* (pl. *rūsüm*) means state practices and organisations as distinguished from those based on Islamic principles and traditions, specifically taxes and dues introduced by the state called *rūsüm-i 'urfiyye*. ~ was sometimes called *hakḳ* in the sense of legal right, as in the term *hakḳ-i qarār*, a fee which feudal cavalryman took when vacant *mīrī* land was assigned to a peasant. The term ~ is also used synonymously with *kanūn*, *teklif* and *ādāt*. A ~ is called '*ādāt*' whenever it originates from a locally-established custom. VIII 486a; for specific taxes, → *BĀD-I HAWĀ*; *ĀFT-RESMI*; *FILORI*; *KAPAN*; *KISMA*; *YAYLAĞ RESMI*

♦ *rasm al-ṣadārat* : in Timūrid Persia, a specific tax which was raised as a percentage on *WAKF*-revenues, and which made up the financial support for the *ṢADR*, also called *sahm al-ṣadārat*. VIII 750a

**rass** (A) : in prosody, the vowel (always *a*) immediately before the *alif* of the *TA'SIS*, the *alif* of prolongation placed before the rhyme letter. IV 412a; and → *AṢḤĀB AL-RASS*

**rasūl** (A, pl. *rusul*) : messenger, apostle; in the secular sense, diplomatic envoy, ambassador. VIII 454b

**ratha** : in Muslim India, the bullock-cart with a domed canopy used particularly by women on journeys; their escorts may walk on foot beside them. VII 932b

**rātib** (A, pl. *rawātib*) : a word meaning what is fixed and hence applied to certain non-obligatory *ṢALĀT*s or certain litanies, such as the *ḌĪKR*. VIII 459a

**rātinādj** → *ṢAMGH*

**raṭl** (A, < *Ar*) : in the mediaeval Near East, the most common weight of capacity, used for small quantities of various commodities. The actual weight of a ~ varied depending on time, place and type of commodity. The ~ of Baghdad, which was equal to 401.674 g (according to others, 397.26 g), was considered the 'canonical' ~ of the Muslims, because it was used from the days of the first caliphs. VI 117a ff.; VIII 654a

**ratti** : in Muslim India, a measure of weight used for small quantities of various commodities, e.g. jewels. Its name derives from the seed of a small red-flowered leguminous creeper, *Abrus precatorius*; the actual weight of such a ~ seed varies from 80 to 130 mg, its notional weight, at least up to the 8th/14th century, being 116.6 mg. VI 122a

**rawḍa** (A) : lit. garden; in Arabia, a basin or hollow whose bottom does not hold water, so that wild vegetation may be fairly abundant there. In the north it is called *ḥayḍa*. I 538a

In Muslim India, a monumental tomb within an enclosure, not necessarily of a *pir* (→ *MURSHID*). VI 125b

♦ **rawḍa-kh'āni** : a *shī'i* Persian mourning ritual commemorating the suffering and martyrdom of Husayn, the grandson of the prophet Muḥammad, and other *shī'i* martyrs. VIII 465a

♦ **rawḍiyya** → *NAWRIYYA*

**rawī** (A) : in prosody, the rhyme letter which, since it occurs in every type of rhyme, is considered its principal consonant after which famous poems are often named, e.g. the *Lāmiyya* of al-Shanfārā. IV 412a; VIII 368b

**rāwī** (A, pl. *rawāt*) : reciter and transmitter of poetry, as also of narrative traditions and *HADITH*. There is an intensive form *rāwīya*, explained as 'copious transmitter', used in mediaeval sources as a synonym of *rāwī*. In modern research ~ is applied, as a rule, to the learned collectors of Bedouin poetry in the 8th century. VIII 466b

**rāwīya** → *RĀWĪ*

**rawk** (? < Dem *ruwkh* 'land distribution') : in Egyptian administration, ~ means a kind of cadastral survey which is followed by a redistribution of the arable land. VIII 467b

**ra'y** (A) : personal opinion; the result of independent exercise of the intelligence. In law, the decision of legal points by one's own judgement in the absence or ignorance of a traditional ruling bearing on the case in question. I 730a; II 886a; and → *AHL AL-RA'Y*

**rāya** (A) : a term for flag, used during the Prophet's lifetime along with *LIWĀ'* and, less commonly, '*alam*'. Some traditions contrast the ~, the Prophet's black flag, with his *liwā'*, which was white. The use of the ~ does not seem to be confined to Muslims, since at Badr, Tālha carried the ~ of the idolaters. I 349a In ichthyonymy, ~ (< *Raia*) or *radja* means 'ray' or 'skate'. VIII 1021a; for other synonyms, VIII 1022b

**rayd** (A, pl. *aryād*, *ruyūd*) : a ledge of a mountain, resembling a wall, or a resting upon ledges of mountains. At least in the Ḥaḍramawt, ~ is the term for the centre of the territory of a Bedouin tribe, which is generally a depression in the rocky plateau. VIII 470a

**rayḥān**, **rayḥāni** → *RĪḤĀN*

**rāziyānādj** → *BASBĀS*

**razka** → *RIZK*

**re'āyā** → *RĀ'ĪYYA*

**redif** → *RADIF*

**reg** → *RIKK*

**re'is** → *RĀ'IS*

**resm** → *RASM*

**resimcılık** (T) : a land-leasing system in Turkey, in which the amount of the rent depends on the situation and fertility of the soil, the rentability of the cultivation and the degree of the dependence of the peasant. V 473b

**rezza** (Mor) : a small, rather flat turban, worn in Morocco. V 746b

**ribā** (A) : lit. increase; in law, usury and interest, and in general any unjustified increase of capital for which no compensation is given. The exact meaning of ~ is unknown, but it entailed, evidently, a condemnation, from a moral point of view, of those who grew rich through the misery of others, without the loan granted helping the borrower in any way to retrieve his fortunes, such as lending dates to a starving man, etc. I 111b; IV 691b; VIII 491a; VIII 915a

**ribāf** → KHĀNKĀH; MURĀBĪT; SIKKA

**riḍā** (A) : lit. the fact of being pleased or contented; contentment, approval; a term found in mysticism and also in early Islamic history. VIII 509a

**riḍā'** (A) : a piece of white seamless cloth, draped around the upper half of the wearer's chest, which, with the *IZĀR*, makes up the garment worn by men during the pilgrimage. I 1053a

**riḍā'** → RADĀ'

**ridda** → MURṬADD

**ridf** (A) : in prosody, the *wāw* and *yā'* immediately preceding the rhyme letter as letters of prolongation or to mark the diphthongs *aw en ay*, and the *alif* as letter of prolongation in the same position. IV 412a; VIII 369a; and → NATIḌJA; RADĪF

♦ **ridfa** (A), or *ḡadja* : alternate.

In prosody, with regard to the *MAWĀLIYĀ* as folk-verse, the sestet of alternating rhymes which are added, as a form of elaboration, after the *farḡa* (→ 'ATABA), the first three lines; ~ is also used for each of the two rhymes. The verse is then said to be *marduf* or *ṣa'di* 'Upper Egyptian'. VI 868a

♦ **ridf-i zā'id** : in Persian prosody, a consonant intervening between the *RIDF* and the rhyme letter. VIII 369b

**ridjāl** (A, s. *radjāl*) : men; as a technical term, the transmitters of ḤADITH 'Muslim tradition'. VIII 514b

♦ **ridjāl al-ghayb** : 'the men of the mystery', the hierarchy of saints, in which there are ten categories, crowned by the *KUTB*. I 94b; II 1025b

♦ **'ilm al-ridjāl** : the science devoted to the study of the persons figuring in *ISNĀDS*, with the purpose of establishing their moral qualities, the bibliographical details which will provide the necessary checks on either the materials transmitted or the *isnāds* themselves, and the exact identification of the names, to prevent confusion between persons of the same name. III 1150b

**riḍl** (A) : foot; and → SĀK

♦ **riḍl ghurāb** : 'crow's foot'; in the science of diplomatic, the popular term for the signature, 'ALĀMA, of the person drawing up the document, used with great lack of respect. II 302a

**riḍwān** (A) : in the Qur'ān, God's grace, favour, which believers will meet in the hereafter. VIII 509a; VIII 519a

**rif** (A, pl. *aryāf*) : countryside; a food-producing fringe of a river traversing arid country. VIII 521b; VIII 562a

In Morocco, ~ denotes, in the circle of tents, those which are on the periphery. By extension (?), certain Berbero-phone groups of the Middle Atlas use it to define a group of tents held together by a close relationship in the male line. VIII 521b

**rifāda** (A) : the institution of providing food for the pilgrims in Mecca. I 80a

**riḥ** (A) : wind.

♦ **riḥ al-sabal** (A) : in medicine, an eye complaint, to be cured by the roasted flesh of the scorpion. I 344a

**riḥāla** (A) : in early Islam, a camel saddle made of wooden bows joined together with leather thongs and adorned with skins. III 667a

**riḥān** (A), or *riḥāni*, *rayḥān*, *rayḥāni* : basil.

In Persian calligraphy, ~ is a smaller version of the Arabic script called *MUḤAKKAK*, used for copying Qur'āns, and like *muḥakkak*, starting to go out of circulation after the 11th/17th century in favour of *NASKH*. IV 1123a; VIII 151b

**riḥiyyāt** (N.Afr) : flat, leather slippers worn by both sexes in North Africa. V 746b

**riḥla** (A) : a journey, voyage, travel; a travelogue; originally, the word ~ connoted the act of saddling one or more camels. VIII 528a

**rik'a** (T), *rik'i* or *ruk'a* : in Turkish calligraphy, a script probably invented during the second half of the 12th/18th century. The main characteristics of ~ are that its letters are less rounded and more straight than in the *DIWĀNĪ* script; ~ was used along with *diwānī* in the *DIWĀN-I HUMĀYŪN*, and like Persian *SHIKASTA nasta'liq*, it also became a standard form of hand-writing among Turks, used for letters and every kind of correspondence. When written rapidly and without adhering to the rules, ~ is called *rik'a kirmasi*. IV 1126a; a more common variant of this script has now become the cursive for daily use throughout the Middle East. VIII 151b

**rikā'** (A) : in Persian calligraphy, a smaller version of the *TAWKĪ'* script. Formerly used for writing letters, epics and stories, ~ later came to be used for writing the final pages of Qur'āns and especially those of learned books. The Ottoman calligraphers called this script *idjāza* or *khaf al-idjāza*. IV 1123b; VIII 151b

**rikāb** (A) : lit. stirrup; in Persian and Turkish usage at Muslim courts, 'the sovereign himself or his presence, the foot of the throne'. VIII 528b

In Turkish usage, ~ was also applied to the imperial cavalcade and the procession formed on this occasion; the audience given by the sultan, whether or not he was in procession; and the service of the sultan or simply his presence, which was not necessarily immediate. ~ and *rikāb-i ḥumāyūn* were also used in the sense of interim or substitute. VIII 529a

♦ **rikāb aghalari** : name applied to a certain number of important officers or dignitaries of the Ottoman palace (from 4 to 11, according to the different sources). VIII 529a

♦ **rikāb kâ'immaḳāmi** : the substitute for the Grand Vizier, who was appointed to the Ottoman sovereign when the Grand Vizier moved from place to place. VIII 529a

♦ rikāb solaghī : the name given to the eight *solak* lieutenants who walked by the Ottoman sultan's stirrup in the great procession. VIII 529a

♦ rikābdār (P, < A RIKĀB), or rikibdār : 'one put in charge of the stirrup, one who holds the stirrup, when his master mounts'; in a wider sense, ~ meant a kind of squire, groom or riding attendant who had charge of the care and maintenance of harness and saddlery and of everything required for mounting on horseback. The term was used especially in Egypt and Turkey. In Persia it was replaced by its Turkish synonym *üzengi* (or *zengü*) *kurçisi*. Synonyms in Arabic were *rikābi* and *shāhib al-rikāb*. VIII 529b ff.

In 19th and early 20th-century Egyptian usage, *rikib-dār* or *rakbdār* means 'jockey groom'. VIII 530a

♦ rikābi → RIKĀBDĀR

♦ rikāb-i hümayūn → RIKĀB

♦ rikāb-i hümayūnde : 'with the (Ottoman) sultan', a term used in speaking of the troops of the capital or of the Grand Vizier in so far as he was endowed with the full powers of the sultan. VIII 529a

♦ rikāb-khāna : in Mamlūk Egypt, the depot for harness and in general for all the material required for horses and stables. VIII 530a

rikhta : in Bengali literature, half-Persian, half-Bengali poetry, introduced by Nūr Kuṭb al-'Ālam. VIII 125a

rikhwa (A) : 'relaxed'; in grammar, a division equivalent in modern phonetics with 'constrictive', designating the letters *h, ḥ, gh, kh, sh, s, d, z, s, z, th, dh, f*. III 599a

rikḥ (A, Eng *reg*) : in geography, 'desiccated terrain, terrain where water has disappeared, at least on the surface'. VIII 481a; and → DJILD

rind (P, pl. *runid, rindān*) : 'scamp, knave, rogue, drunkard' or 'a debauchee', a name given to groups of young men who were considered elements of disorder in mediaeval Baghdad from the time of the Saldjūks. In the terminology of poetry and mysticism, ~ acquired the positive meaning of 'one whose exterior is liable to censure, but who at heart is sound'. II 961b; VIII 531a

risāla (A) : originally, the oral transmission of a message; message, mission;missive, letter, epistle, monograph; from the 5th/11th century onwards ~ could also be a synonym of *makāma*. VIII 532a; and → PARWĀNAČI

In Ottoman Turkish, ~ also denoted 'a piece of cloth fixed to the front of a dervish's *tadj* or cap' and, by the 19th century, 'a booklet or a weekly or monthly journal'. VIII 544a

riṭhā (A) : 'lamentation'; in prosody, the corresponding literary genre. VI 603a

riwāk (A, pl. *arwika, riwākāt*) : the moveable screen of the nomadic tent. II 113b; in architecture, the space between two rows of pillars. VI 661b; ~ was later used for 'student lodgings', because of the many students living in the halls of mosques. VI 662b; that part of a structure that forms its front. Depending on the type of structure, a ~ could be a gallery, an ambulatory, a portico, a colonnade,

a porch, or a balcony. ~ was also used to indicate the Greek stoa, such as the stoa attributed to Aristotle in Alexandria. VIII 545a

♦ al-riwākiyyūn : the Stoics. VIII 545a

riwāya (A) : in literature, the oral transmission of a tradition, a poem or a story; also the authorised transmission of books. In modern Arabic, ~ has been adopted to mean a story, a novel, a play or a film. III 369b; VIII 545b; and → DIRĀYA; IHKĀYA

riyā' (A) : ostentation, hypocrisy. VIII 547a

riyādiyyāt (A), or *riyāda* : mathematics. VIII 549b

riyāfa (A, < RIF) : in divination, the water-diviner's art which estimates the depth of water under the earth through the smell of the earth, its vegetation and the instinctive reactions of certain creatures, in particular, the hoopoe. VIII 562a

riyāl (A, < Sp *real*) : in numismatics, a name used for a silver coin in a number of Islamic countries, first recorded in the east in Persia in 1609. The ~ is still in use today in Yemen, Saudi Arabia, Oman, the United Arab Emirates, Dubai and Qatar. III 256a; VIII 563b

♦ riyāla (T, < It *reale*), *riyāle*, *riyāla bey*, or *iryāla* : a general officer of the Ottoman navy who commanded the galley of the same name, later 'rear-admiral'; the rank of ~ was at first known among the Turks only as applied to officers of the navies of Christendom, coming into use among the Turkish sailors in the time of Mehemmed IV, 1058/99/1648-87. VIII 564a ff.

rizk (A, pl. *arzak*) : lit. anything granted by someone to someone else as a benefit, hence in theology and the Qur'ān, 'bounty, sustenance, nourishment'. VIII 567b

In military terminology, ~ is used to designate the regular payments, in cash and in kind, made to those soldiers registered on the *diwān* of earliest Islamic times and, by the 'Abbāsid period, on the more elaborate *diwān al-djāsh*, hence equivalent to 'ATĀ' or TAMĀ'. Those soldiers drawing regular allowances were called *murtazika*. A single pay allotment was termed *razka* (pl. *razakāt*). VIII 568b

rū band (P) : a rectangular white veil fastened over the *čādūr*, the all-enveloping wrap worn outside, and falling over the face. The ~, an innovation in the Šafawid period, had a small slit covered with netting over the eyes to permit vision. V 749b

rub' (A) : lit. quarter; in astronomy, quadrant. VIII 574a; and → NIŠF

♦ rub' afākī : the universal horary quadrant, known in mediaeval Europe as *quadrans vetus*. VIII 574b

♦ rub' muḍjāyyab : the sine quadrant, with markings resembling modern graph-paper, developed from the *rub' sā'āt*. VIII 574b

♦ rub' al-muḥanṭarāt : a quadrant in the form of one-half of the markings on an astrolabe plate, the rete being replaced with a thread with movable bead attached at the centre. VIII 575a

- ♦ **rub'** al-sā'at : the horary quadrant, marked with a radial solar scale and curves for the hours. VIII 574b
- rubāb** (P) : a stringed Persian instrument which was played with the fingers or plectrum. It might be the origin of the instrument **RABĀB**. VIII 346a
- rubā'i** (A, pl. *rubā'iyyāt*), and *mirabba'*, *du-baytī*, *tarāna* : a verse form; in Persian prosody, the shortest type of formulaic poem, usually but inaccurately called 'quatrain', said to have been the earliest of the verse-forms invented by the Persians. It is derived from no less than twenty-four varieties of the **HAZADJ** metre. The ~ is defined not only by the number of lines but also by its pattern of rhyme (*a a b a*, less commonly *a a a a*) and its metre. In Arabic, this verse form is called *rubā'iyya*. I 677a; IV 58a; VI 868a; VIII 578b ff.
- ♦ **rubā'iyya** (A) : in literary theory, a literary work in four parts, translating both tetralogy and quartet. VIII 585a; and → **RUBĀ'Ī**
- rūdhbār** (P), or *rūdbār* : lit. a district along a river, or a district intersected by rivers. VIII 586a
- rudjā'** (A) : in theology, return (to God). VIII 587a
- rūh** (A) : in early Arabic poetry, 'breath', 'wind'; in the Qur'ān, ~ denotes a special angel messenger and a special divine quality. In post-Qur'ānic literature, ~ is equated with **NAFS** and both are applied to the human spirit, angels and **DJINN**. VII 880a
- rūhāniyya** (A) : 'spirituality', 'spiritual being'; in angelology, the *spiritus rector*, the angel who rules each of the celestial spheres. VIII 593b
- rūhlā** (A) : the destination of a journey; a rarer meaning is that of a noble or learned man to whom one may travel. VIII 528a
- ruk'a** (A) : a piece of clothing; an administrative document; a sealed, personal message. VIII 835a; and → **RIK'Ā**
- ruk'hama** → **MIZWALA**
- rukhhkh** (A) : a huge ostrich-like bird (*Aepyornis maximus*), now extinct, probably existing well into historical times as a peculiar species in Madagascar. Though early Arab seafarers could conceivably have seen the bird face-to-face, Arabic tradition soon turned the ~ into a fabulous creature embellishing it with all kinds of strange details. VIII 595a
- rukhsa** (A) : lit. permission, dispensation.
- In law, ~ is a legal ruling relaxing or suspending by way of exception under certain circumstances an injunction of a primary and general nature. Its counterpart is 'AZĪMA. VIII 595a
- ♦ **rukhsat** (U, < A) : in Urdu poetry, the part of the elegy where the martyr-hero bids farewell to his nearest and dearest. VI 611b
- rukḡ** (A) : a term in the Persian Gulf for a shoal. I 535b
- rukḡ** (A, pl. *arkān*) : lit. corner, support, pillar.
- In law, a condition in a contract. I 319a
- In natural science and alchemy, ~ denotes cardinal point, part, direction, and, in particular, element. VIII 596b

- In religious usage, the plural *arkān* is commonly found in the expression *arkān al-dīn* or *arkān al-'ibāda*, denoting the basic 'pillars' of religion and religious observance. These so-called 'pillars of Islam' are usually enumerated as: profession of faith (**SHAHĀDA**); the pilgrimage (**HADJ**); the worship (**ṢALĀT**); fasting (**ṢAWM**); and almsgiving (**ZAKĀT**, **ṢADAQA**). To these some authorities add a sixth, perpetual welfare against infidels (**DJHĀD**). VIII 596b
- rukya** (A) : enchantment, magical spell, permitted in exceptional cases, on condition that it brings benefit to people and does not harm anyone. VIII 600a
- rūm** (A) : name for the Romans, the Byzantines, and the Christian Melkites interchangeably. VIII 601a
- ♦ **rūmi** : a designation for the Turks from Byzantium, *al-rūm*, which was once under the Eastern Roman Empire. VIII 612a
- In Ottoman art and architectural ornamentation, ~ also indicated a special motif in the form of a leaf or stylised animal designs. VIII 612b
- rūpiyya** (< *San rūpya*) : in numismatics, an Indian coin, a rupee. VIII 618a
- rūsakhtadj** : in chemistry, antimony. VIII 111b
- rushd** (A) : in law, discretion or responsibility in acting. I 993b; mental maturity. VIII 821b
- ♦ **rūshdiyye** (T) : under the Ottomans, the secondary school of six grades (ages 11 to 16), created during the reign of **Maḥmūd II** (1801-39). I 75a; V 904a
- rustāk** (A, pl. *rasāṭik*; < *Mid.P rōstāg*) : lit. rural district, countryside; in mediaeval administrative usage, ~ designated a district or canton centred on a town. VIII 636a
- In wider literary usage, ~, or *rustā*, was contrasted with the urban centres, and its populations regarded as country bumpkins compared with the more sophisticated town-dwellers. VIII 636a
- rusūm** → **MARĀSIM**; **RASM**
- ruṭab** → **TAMR**
- ru'yā** (A) : lit. vision, nocturnal vision, dream. Muslim tradition distinguishes between ~, the true dream, the dream inspired by God, and *ḥulm*, the false dream, resulting from the passions and preoccupations of the soul, or inspired by Satan. VIII 645a
- In its philosophical-mystical meaning, the term, like *manām*, describes the dream as a means to transmit fictitious observations or, in the best instances, information and knowledge which convey another, higher reality. VIII 647a
- ♦ **ru'yat al-hilāl** (A) : in astronomy, the sighting of the lunar crescent, of particular importance for the fixing of the beginning and end of **Ramaḍān** and the festivals. VIII 649b
- rūznāma** (P) : lit. record of the day, hence acquiring meanings like 'almanac, calendar, daily journal' etc.
- In mediaeval administration, the daily record of payments and receipts of the treasury; also called *daftar-i ta'līk* under the **Ilkhānids**. II 78b; the form

*rūznāmadj* points to an origin in Sāsānid administration. The keeper of the ~ under the Ottomans was called *rūznāmedjī*. VIII 652a

In Fāṭimid and early Ayyūbid Egypt, ~ was used in a sense contrary to its etymological meaning and its usage in the eastern Islamic world, sc. for the rendering of accounts every ten days. VIII 652a

♦ *rūznāmedjī* → RŪZNĀMA

**ruzz** (A), or *aruzz*, *uruzz*: rice, *Oryza sativa* L., one of two major cultivated species, the other being the indigenous African variety *O. glaberrima*, both of which spring from perennial rice. VIII 652b; and → ARUZZ

## S

**sā'** (A): a measure of capacity which was used in the Ḥijāz in the days of Muḥammad, equal to 4 MUDDs. The ~ did not spread to other countries, except perhaps in Algeria and Tunisia where it is still used, with varying equivalences. V 118a; VIII 654a

**sā'a** (A): lit. hour, hence 'clock'. VIII 654a

For the ancient Arabs, ~ meant nothing more than 'a moment, a brief lapse of time', as they did not divide the day into 24 hours. V 708b

In eschatology, *al-sā'a* is the Last Hour, which, with the Day of Resurrection and the Day of Judgement, constitutes one of the 'necessary beliefs' which determine the content of the Muslim faith. V 235b; VIII 656a

♦ *sā'a shamsiyya* → MIZWALA

**sā'ada** (A): happiness, bliss; in Islamic philosophy, a central concept to describe the highest aim of human striving, which can be reached through ethical perfection and increasing knowledge. VIII 657b

**sab'** (A), or *sab'a*: seven. VIII 662b

♦ *sab'iyya*: the Seveners, a designation for those *shī'i* sects which recognise a series of seven IMĀMS. VIII 683b

**sabab** (A, pl. *asbab*): lit. rope, coming to designate anything which binds or connects; hence also 'bond, alliance'; a means of arriving at, or achieving, something; way of access'. VIII 666b

In philosophy, ~ is used as a synonym of '*illa* 'cause, reason'. The ~ is also called *mabda'*, 'principle'; it is 'that which a thing needs, whether in its quiddity or in its existence'. VIII 666b

In medicine, ~ denoted the efficient cause, exclusively that which has an effect within the human body, whether it produces illness or restores or preserves health. VIII 667a

In law, ~ is the designation given by the law maker for an injunction (ḤUKM).

The ~ may not be the actual cause but merely serves as a mark ('*alāma*') to indicate that a certain *ḥukm* should apply. VIII 667a

In prosody, one of two pairs of metrical components distinguished by al-Khalīl, consisting of two consonants each. One is called *sabab khafif* (when the first consonant is 'moving', i.e. has a short vowel, and the second is 'quiescent') and the other *sabab thakīl* (when both consonants are 'moving'). I 670b; a third type was introduced into Persian prosody, the *sabab-i mutawassīf*, consisting of an overlong syllable (e.g. *yār*). VIII 667b

In grammar, ~ is used by Sibawayhi to denote a 'semantic link' between words that bring about a change in the expected case ending. In addition to the direct ~, he recognized an indirect link which he calls *iltibās*, 'involvement'. VIII 668a

♦ *sabab khafif* → SABAB

♦ *sabab thakīl* → SABAB

♦ *sabab-i mutawassīf* → SABAB

**sab'āni** (A), or *misabba'*, *nu'māni*, *baghdādī*: in folk-verse, a composition with the rhyme scheme *a a z z z a*, which is an elaboration of the monorhyme quatrain. VI 868a

**sābāt** (Ind.P): in Indian siegecraft, a word used to express two walls, the foundations of which were laid at a distance of about one musket-shot (from the fort).

They were protected by planks, fastened together by raw hides and made strong, and thus formed something like a lane which was then carried to the wall of the fort during an assault. III 482a

**ṣabbāgh** (A): a dyer, a skilled artisan in the mediaeval Near East. IV 1161a; VIII 671b

**sabbāk** (A): a melter, one of the craftsmen employed as staff in the mint who carried out the actual coining operation. II 118a

**sabbāla** → SABİL

**ṣabīb** (A): liquid colour or tincture, also applied to the object which it colours. V 699b

**sābīk** (A): the name for the first horse in a horse-race, according to the order of finishing. II 953a

In Druze hierarchy, the right wing, the fourth of the five cosmic ranks in the organisation. II 632a

♦ *al-sābīkūn*, or *al-sābīkūn al-awwalūn*: in early Islam, the circle of early Muslims consisting of those who accepted Islam before the Prophet entered the house of al-Aḥkam b. Abi 'l-Aḥkam; in Qur'ānic exegesis, those Muslims who prayed in both directions, viz. Jerusalem and Mecca, who emigrated with Muḥammad to Medina, and who took part in the battle of Badr and in the treaty of al-Hudaybiya. VIII 828a

**sabil** (A, pl. *sabil*; T *sebil*): lit. way, road, path.

In the Qur'ān, ~ is also used figuratively in e.g. the expressions *sabil Allāh*, the idea of fighting in the way of God, and *ibn al-sabil* 'son of the road', later taken

as 'traveller, wayfarer', and therefore as a fit object of charity or compassion. VIII 679a

In architecture, ~ designates water-houses which provide water for free public use; less common is also *sabbāla* 'public fountain, drinking basin'. The term ~ is also used to designate other charitable objects, such as *hawd al-sabil*, i.e. a drinking trough for the animals, or *maktab al-sabil* which is a charitable elementary school for boys. VIII 679b

For its use in Turkey, → ÇEŞME

**şabiyy** (A) : a youth, boy, or male child; one that has not yet been weaned, so called from the time of his birth. The fem. counterpart is *şabiyya*. VIII 821b  
In law, a minor (also *şaghir*), who has the capacity to conclude purely beneficial transactions and to accept donations and charitable gifts. An intelligent (*şabiyy ya'kilu*), discriminating (MUMAYYIZ) minor, moreover, can adopt Islam, enter into a contract of manumission by *mukātaba*, if he is a slave, and carry out a procuration. VIII 826a; and → TİFL

**sab'iyya** → SAB'

**sabk-i hindi** (P) : 'the Indian style'; the third term of a classification of Persian literature into three stylistic periods, the other two being *sabk-i khurāsāni* (also called *sabk-i turkistāni*) and *sabk-i 'irāqi*, referring respectively to the eastern and the western parts of mediaeval Persia. VIII 683b

**sabkha** (A, pl. *sibākhi*; N.Afr. *sebkha*) : in geography, salt marshes or lagoons and the salt flats left by the evaporation of the water from such areas. VIII 685a; S 328a

**sabla** (A) : a loose gown worn by women in Egypt, synonymous with THAWB. V 741b

**sabr** (A, pl. *sabiir*) : an advance party of a raiding group of Bedouin. II 1055b

**şabr** (A) : patience, endurance; resignation; the cardinal virtue in mysticism. VIII 686b

In botany, ~ denotes the aloe, a species of the *Liliaceae*. Three varieties of the aloe are generally mentioned: *sukūtri*, 'arabi (*hadrami*) and *simindjāni* (→ SUKUTRI). VIII 687b

♦ **şabra** (A) : a very hard stone. VIII 688b

**sabt** (A) : the sabbath, and thus Saturday (*yawm al-*~, technically, Friday evening to Saturday evening); it is also suggested to mean 'a week', that is, from ~ to ~, as well as a more general sense of a long period of time. VIII 689a

**sabu' al-bahr** (A) : 'beast of the sea', the sea wolf (*Anarhichas lupus*). VIII 1021a

**şābūn** (A, < Gk) : soap, a mixture of fat or tallow and vegetable ashes, used to dye the hair red, and brought on the market in solid or liquid form. In Spain, ~ also indicates the lye obtained by leaving the ashes to soak in water. VIII 693a

**sābūrkhān** → HADID

**sā'd wa-naḥs** (A) : lit. the fortunate and the unfortunate; in astrology, terms used to describe the stars, based on the influence exerted by the planets and the signs

of the Zodiac on earthly events. VIII 705a; *sā'd*, followed by a noun, is given to some stars and constellations. VIII 705b

♦ **al-sā'dān** (A) : lit. the two lucky (planets); in astrology, the two beneficent planets Jupiter and Venus, contrasting with Saturn and Mars, *al-naḥsān* 'the two unlucky, maleficent (planets)'. VIII 716b

**sādā** (A) : the warp of a fabric; the weft is called *luhma*. S 341a

**şadā** (A) : a term with many meanings, including those of thirst, voice, echo, and screech-owl in the sense of *hāma* (or *hām*, the male owl), which denotes a bird charged with taking shape in the skull of someone who has been murdered, to return to the tomb of the dead man until vengeance was exacted. VIII 706b

**şadaf** (A, s. *şadafa*) : in zoology, two classes of molluscs: mussels (*Lamelli-branchiata*) and snails (*Gastropoda*), both including the mother-of-pearl. VIII 707a

♦ **şadaf al-durr**, or *al-sadaf al-lu'lu'i* : the pearl mussel. VIII 707a

♦ **şadaf al-firfir**, or *şadaf furfura* : the snail family of the Purpura. VIII 707a

♦ **şadaf kīrūkīs** : the trumpet-snail (*Tritonium nodiferum* L.). VIII 707a

♦ **şadafkārī 'aşā** → DEYNEK

**şadāk** → MAHR

**şadaḳa** (A) : voluntary alms, a charitable donation which does not require offer and acceptance and which is moreover always irrevocable; obligatory alms are also frequently termed ~ but are commonly known as ZAKĀT. III 350a; V 424b; VIII 495a; VIII 708b

In law, ~ is also used to refer to the tax on livestock, as well as to expiatory penalties. VIII 711b

**şadāret kā'im-makāmī** → KĀ'IM-MAKĀM

**sadd al-dhara'i'** (A) : lit. closing off the means that can lead to evil; in law, a mechanism devised by Māliki jurists to resolve loopholes in the law, probably the only source of Islamic law to be presented in a negative form. VIII 718a

**şadigh** (A) : 'an epithet applied to a child, in the stage extending to his completion of seven days, because his temple becomes firm only to this period' (Lane). VIII 821b

**şādīha** → KAYNA

**şadīki** (Ind.P), correctly *siddiki* : in numismatics, a gold coin of the value of two pagodas, weighing 106 grains (= 6.87 gr), named thus by Tipu Sultan of Mysore. VIII 726b

**sādin** (A) : in early Arabia, the guardian of a shrine. VIII 728a

**şādirāt** (P, < A, s. *şādir*) : one of the unfixed taxes in Persia, comprising levies made to meet special expenditure such as that occasioned by a military expedition, the construction or repair of a royal building, or some special festivity, or simply to make good a deficit in the revenue. According to the nature of the occasion, the whole country or a district or section of the community only was

subjected to the levy. II 152a; an administrative term covering additional cesses assessed in the same way as the basic tax, i.e. on the produce or ploughland. IV 1042a

**sādġ** (A): the teak tree, *Tectona grandis* L., of the family of the *Verbenaceae*. VIII 732b

**sadj'** (A): in pre-Islamic times, the rhythmic, rhymed utterance of the soothsayer, which does not have a fixed metre or proper rhyme and is thus distinct from both poetry and prose. V 420a; VIII 732b; in literature of the Islamic period, rhymed prose, and the basis of the *stylus ornatus*, a characteristic feature of the later *INSHĀ'* literature, but also of various other genres. III 1242b; VIII 734a; along with *fāṣila*, *karina* and *sadj'a*, ~ also refers to its rhyme, as opposed to the rhyme of verse, *kāfiya*. VIII 737b

♦ *sadj'a* → *SADJ'*

**sadjda** (A): bowing down. VIII 740a

♦ *sadjdat al-tilāwa*: a technical term referring to the 14 Qur'ānic passages which require a ritual of bowing to be formed at the end of their recitation. VIII 740a

**sadjdjāda** (A): a prayer carpet. VIII 740b; S 136a

In mysticism, ~ may refer to the mystical path initiated by a founding saint, hence a synonym of *ṭarika*, *silsila* and *khilāfa*. VIII 743b; and → *BAYT AL-SADJDIJĀDA*; *NAĖĖB AL-SADJDIJĀDA*; *ŞĖĖAYKH AL-SADJDIJĀDA*

**sādjisi** (A): a strain of sheep in the time of al-Djāhīz, which was very large and had wool of a pure white. S 318a

**sadl** → *ŞABD*

**şadr** (A, pl. *şudūr*): lit. chest, breast, bosom, of all animals or of humans only.

When used for only the breast of humans, ~ is contrasted with e.g. the *kirkira* of the camel-stallion, the *labān* of the horse, the *zawr* of the lion, the *dju' dju'* of the bird, etc. VIII 746b

In a figurative sense, ~ means any 'first, front, or upper part' of a thing. VIII 747b

In prosody, the first foot of a verse, as opposed to *'adjuz*, the last foot; often also loosely applied to the entire first hemistich. VIII 747b; another meaning of ~ in prosody occurs in the context of *MU'ĖKĖBA*, to describe the case of e.g. in the *RAMAL* metre, the foot *fā'ilātun* having its first cord *fā-* shortened, thus *fā'ilātun*, when the last cord *-tun* of the preceding foot is not shortened. VIII 747b

In epistolography, ~ refers to the introductory formulae of letters and prefaces in books (the latter also *taşdır*); exordium, proem. VIII 748

In music, the chest of a stringed instrument. VIII 347b

In a personal sense, an eminent or superior person or *primus inter pares*, whence its use for a chief, president or minister; in the academic sense, ~ is mostly applied to a professor in *ADAB* and mostly in the derived forms *muşaddar* and *mutaşaddir*. The title was especially used in the Persian world

for a high religious dignitary whose function was concerned essentially with the administration of religious affairs. VIII 748a; and → *ŞADR-I ĖZĖM*

In Mughal India, the ~ was a provincial level officer in charge of land-grants. VIII 751a

♦ *şadr al-şudūr*: the more exalted title of *şadr*, borne by the Būrhāni *şadrs* of Transoxania in Karakhānid and Saldjūk times. VIII 748b; in Mughal India, a central minister, who controlled land-grants and cash-grants, and recommended appointments of *kādis* 'judges' and *muftis* 'interpreters of law and customs'. The local *şadrs* were his subordinates. VIII 751a

♦ *şadr-i a'zam* (T), commonly *şadr a'zam*: 'the greatest of the high dignitaries', the Grand Vizier, a title which, in the Ottoman empire, was used synonymously with *wezir-i a'zam* from the mid-10th/16th century. In the 19th century, there were some unsuccessful attempts to convert ~ to *başhwekil* 'chief minister'. VIII 751b ff.

**şadūh** → *ŞAYNA*

**şadūk** (A): 'truthful'; in the science of tradition, a quality of a reliable transmitter of tradition, although not as authoritative as *ṭHĖKA* or *MUTĖĖN*. II 462a; VIII 983a

**şafa** (A): lit. hard, smooth stone, whence also 'tract of stony ground'. VIII 756a

**safan** (A): in zoology, the sephen skate, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Raia sephen*). VIII 1021b

**safar** (A): journey, travel. VIII 764b

**şafar** (A): name of the second month of the Islamic year, also called ~ *al-khayr* or ~ *al-muẖaffar* because of its being considered to be unlucky. VIII 764b

**şaff** (A, pl. *şuffif*, B *şoff*): lit. rank, row or line, company of men standing in a rank, row or line.

In religious practice, ~ is used for the lines of worshippers assembled in the mosque or elsewhere for the prescribed worship. VIII 793b; a long rug with a row of *MĖṢRĖB* decorations side by side, which may be used for communal family prayers. VIII 741b

In military terminology, the rank in an army formation. VIII 794a

In certain parts of North Africa, chiefly Algeria, southern Tunisia and Libya, ~ denotes a league, alliance, faction or party, a diffuse system of two (or more) mutually opposing or rivaling leagues dividing villages or desert towns, clans and families, or comprising whole tribes, whose league members had a strict obligation of mutual assistance. In Morocco, the term *leff* is used with the same meaning throughout. VIII 794a

♦ *şaffa* (A): a small embroidered bonnet trimmed with coins, worn by women in the Arab East. V 741b

♦ *al-şaffāt* (< *şaffa* 'to be lined up in a row'): title of *sūra xxxvii* and used three times in text, where generally understood to mean '(angels) standing in ranks';

in *sūras* xxiv and lxvii, however, ~ is glossed as 'outspread wings' of birds. VIII 798a

**şafi** (A, pl. *şafāyā*) : in early Islam, special items consisting of immoveable property selected from booty by the leader. VIII 798a

♦ *şafiyya* (A, pl. *şafāyā*) : any special object of the booty which attracted the leader of a foray, and which he had the right to reserve for himself. The term appears as *ŞAWĀFI* in respect to state domains. II 869b

♦ *şawāfi* (A, s. *şafī*) : in early Islam, crown lands in general, the private estates of the caliph being known as *diyā' al-khāssa*, *diyā' al-sultān* and *diyā' al-khulafā'*. IV 972b; the land which the *IMĀM* selects from the conquered territories for the treasury with the consent of those who had a share in the booty. VIII 798b

**şafina** (A, pl. *şufun*, *şafā'in*, *şafin*) : ship; and → *RAMATH*

In codicology, a specific kind of shape in use for notebooks. Its architecture is that of an oblong-shaped book, but it is used in a vertical position, the sewing of the leaves being in the top edge, very much as present-day notebooks. VIII 150a

In astronomy, ~ represents Argus, one of the eastern constellations made up of 45 stars, the brightest of which is *shayl* or Canopus. The term *şafinat nūh* denotes the Great Bear. VIII 811b

♦ *şafinat nūh* → *ŞAFİNA*

**şafir** (A, pl. *şufarā'*, T *sefir*) : ambassador, messenger.

In Twelver *shī'ism*, ~ refers to the four deputies of the twelfth *IMĀM* during the Lesser Occultation (260-329/874-941). The office they held was called *şifāra*. Synonyms of ~ are *BĀB* and *NĀ'IB* or *nā'ib khāṣṣ*. VIII 811b ff.

In diplomacy, ~, initially meaning envoy as well as mediator and conciliator, becomes ambassador or diplomatic agent, the post or embassy being *şifāra*. VIII 812b ff.; and → *ELĀT*

♦ *şafir fawka* 'l-āda : in diplomacy, ambassador extraordinary. VIII 813a

♦ *şafir mufawwad* : in diplomacy, ambassador plenipotentiary. VIII 813a; the Ottoman term was *orta elçi* or simply *sefir*. II 694a; and → *ELĀT*

♦ *şafira* : ambassadress, or an ambassador's wife. VIII 813a

*şafiyya* → *ŞAFİ*

**şafka** (A) : lit. striking hands together.

In law, the ratification of a commercial contract; ~, unlike *bay'*, contains the meaning of a bargain that is achieved swiftly and profitably. VIII 818a

**şafra'** (A) : yellow; in mediaeval texts, yellow bile, one of the four cardinal humours, the others being black bile, phlegm and blood. S 188b

**şafsāri** (N.Afr.) : a large outer wrap for women, worn in Tunisia and Libya. V 746b

*şaghā'ir* → *KABĀ'IR*

*şaghīr nūn* → *NÜN*

**şaghīr** (A) : infant, child; one who has not attained to puberty (opp. *kabīr*). VIII 821b

In law, a minor, as opposed to *BALIGH*. Fifteen was generally regarded as the age that divided between majority and minority for males and females alike. I 993a; VIII 821b; and → *ŞABIYY*

*şahāb* → *ŞUHBA*

**şahāba** (A, s. *şahābi*, or *ŞĀHĪB*), or *AŞHĀB* : the Companions of the Prophet, dating from the first conversions (at Mecca in 610 and Medina in June 621) until the death of Anas b. Mālik (91/710 or 93/712). In earlier times the term was restricted to those who had been close to the Prophet. Later, it also included those who had met him during his lifetime, or who had seen him even if only for quite a short time. After the Qur'ān, the Companions were the sources of authentic religious doctrine. *Shī'ism* in general holds a different attitude towards the Companions, because with their approval the first three caliphs took away the rights of 'Alī and his family. IV 149a; VIII 827b

*şahābi* → *ŞAHĀBA*

**şahārī** (A) : in the mediaeval Near East, a beggar who begins to ply his 'trade' before the dawn. VII 494b

**şāhib** (A, pl. *AŞHĀB*, *ŞAHĀBA*) : 'companion'; the counsellor of a ruler; in compounds, partner, match (sometimes 'adversary'), someone (or something) endowed with s.th. or characterised by s.th. (syn. *dhū*), adherent of a specific concept, owner, possessor, lord, chief. VIII 830a; and → *AŞHĀB*  
In literature, the poet's, soothsayer's, or orator's alter ego among the *DJINN*, from whom he receives (some of) his inspiration (syn. *shaytān*, *ra'ī*, and *tābi*). VIII 830a

In mysticism, the 'adept', as opposed to the *maşhūb* 'master', their relationship being called *şuhba*. VIII 830a

♦ *şāhib al-aşghāl* : an important official in charge of finance under the Almohads, of whom there seemed to be only one at any given time. He was always mentioned among the high officers of the state. The Hafsids took over the title of ~, and presumably his office, from the Almohads; later, this official is referred to as *munaffidh*. II 145b

♦ *şāhib al-bāb* : 'high chamberlain', a title borne in Fātimid Egypt by a man of the sword counted among the first rank of *AMĪRS* (*al-umarā'* *al-mutaṭawakkin* 'amirs bearing a collar'). The ~ ranked next after the vizier. VIII 831b

♦ *şāhib al-khabar* : the title of one of a ruler's officers in provincial capitals whose duty it was to report to his master all new happenings, the arrival of strangers etc. This post was often given to the director of the postal service. IV 895b

♦ *şāhib kirān* : 'Lord of the (auspicious) conjunction', a title first assumed by Timūr, and after his death occasionally applied to lesser sovereigns, but officially assumed by the Mughal emperor Shāh Djahān, who styled himself *şāhib*

*kirān-i thānī* 'the second Lord of the conjunction'. VIII 833a

In numismatics, the name of a Persian coin of 1000 dinārs, the tenth part of a TŪMĀN; it has since been corrupted into *kirān* or *krān*. VIII 833b

♦ **şāhib al-madīna** : in Muslim Spain, an administrative official. The duties entrusted to the holders of this title were diverse, and could involve policing and public order, justice, the levying of taxes and even leading armies, all of which leads one to think that there were no strictly determined duties but rather a nexus of functions varying in extent according to the confidence placed in the holder. VIII 833b

♦ **şāhib al-naẓar fī 'l-maẓālim** : an official in early Islam appointed to consider complaints about injustices of the government officials, including the AMĪRS. I 439a

♦ **şāhib al-şhārib** → SĀKĪ

♦ **şāhib al-yad** : in law, the person in possession of the object in dispute, thus the defendant. II 171a

♦ **şāhib-diwān** : under the Īlkhāns, the chief financial administrator, on a par with the vizier. VIII 831a

♦ **şāhib-i diwān-i 'ard** → ARĪD

**şāhifa** (A, pl. *shuf*) : lit. a flat object, a plaque, a leaf, whence, a surface or material on which one can write, applied especially to fragments of the Qur'ān or *ḥadīth* 'tradition' or any other document of a solemn nature; the written texts themselves. VIII 834b; according to Ibn Manẓūr, a ~ can be opened out, fixed on a wall or attached to something, differing from a *ruk'a*, which is necessarily sealed. VIII 835a; and → RİSĀLA

**şāhiḥ** (A) : lit. sound, healthy.

In the science of tradition, a sound tradition, i.e. one supported by a chain of transmitters going back to the Prophet in an uninterrupted manner. Each pair of two transmitters in that chain must both be considered 'ADL 'upright' or 'honest' to the point that their testimonies are admissible in a court of law, and ḌĀBĪṬ 'painstakingly accurate', and they should be known to have met each other. A whole collection of such traditions is also termed ~. III 25b; VIII 835b In law, a valid act, i.e. an act carried out in conformity with the prescriptions of the law, and which must in principle produce all its effects. II 389b; VIII 836a In grammar, ~ refers to the 'sound' letters, loosely the consonants of Arabic, defined by default as being neither 'weak' letters (→ HARF 'ILLA) nor vowels; in later grammar, ~ may also denote a 'correct' utterance. VIII 836b

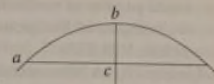
**sāhil** (A) : in geography, 'edge, border zone'; in English, the Sahel, the region to the south of the Sahara (→ ŞAḤRĀ') characterized by periodic drought. VIII 836b

**saḥk** → SĪḤĀK

**sahm** (A) : arrow; for definition, → NABL

In geometry, the versed sine (*al-djāyb al-ma'kūs*) of the arc *a b*, if one erects a

perpendicular *c b* in the middle of a chord of an arc, which reaches to the arc; the sine (*al-djāyb al-mustawī*) which corresponds to our sine is *a c*. VIII 841b



In law, ~ (pl. *ashum*) is found in the context of inheritance where it denotes the fixed share of an heir, and in the context of partnership and profit-sharing, where as a term used in modern share companies, ~ is defined as a partial ownership of a large capital. The holder is called *musāhim*. VIII 842a; and → ESHĀM

♦ **sahm al-ghayb** : in astrology, the arrow, the hitting of the secret of the future. VIII 842a

♦ **sahm al-şadārat** → RASM AL-SADĀRAT

**şahrā'** (A) : fem. of *aṣḥar* 'fawn, tawny coloured'; in geography, an ensemble of stony terrain, steppelands and sands; desert. In English, the Sahara, the desert in the northern part of Africa. VIII 845b

**şāḥūr** (A) : the last part of the night when, during the month of Ramaḍān, it is still permitted to eat and drink. V 372b

**şa'idī** → RIDFA

**şā'ifa** (A, pl. *şawā'if*; < *şayf* 'summer') : summer raid or military expedition. The term is used in the contexts of Arabo-Byzantine warfare and Muslim-Christian warfare in Spain. VIII 869b

**şā'igh** (A, pl. *şāgha, şawwāghūn*) : a goldsmith, a skilled craftsman in the mediaeval Near East. VIII 871a

**sa'ir** (A) : one of various words used in the Qur'ān for hell fire, occurring 16 times. Other terms used are *djahannam* and *sakar*; unlike them, ~ seems to be a native Arabic formation with the meaning '[place of] fiercely kindled flame'. VIII 872a

**sā'is** (A) : under the Mamlūks, a stage groom in the postal service. Other personnel were couriers, *barīdī*, and 'outriders', *sawwāk*. I 1045a

**sāk** (A) : lit. leg or thigh; the foot of a compass (syn. *ridfī*).

In mathematics, the perpendicular of a right-angled triangle with horizontal base, or the equal sides of an isosceles triangle (*dif*) is also used for any side of any triangle). VIII 872a

In astronomy, ~ may refer to a star that is in a leg of a constellation figure representing a person or an animal, e.g. ~ *al-asad* or *sākā* 'l-asad (dual) for either or both of α Bootis and α Virginis. VIII 872a

♦ **sāk al-asad** → SĀK

♦ **sāk al-djarāda** : lit. the locust's leg, in astronomy, the name given to a variety of vertical sundial in which the horizontal gnomon is moved along a groove at the top of the rectangular sundial according to the season (since the shadow-lengths at the hours depend on the solar longitude). VIII 872b

**şakāliba** (A, s. *şaklabī, şiklabī*) : the Slavs and other fair-haired, ruddy-complex-

ioned peoples of northern Europe; ethnic groups of central or eastern Europe; white slaves of European origin; Germanic tribes. I 32a; I 490b; IV 1088b; V 1120b; VIII 872b

**sakankūr** (A) : a Nile creature, said to be the result of a cross between a crocodile and a fish, but which seems to be in reality a kind of skunk. VIII 42b

**sakar** (A) : one of the terms in the Qur'an for 'hell' or, more precisely, one of the gates of hell, or else one of the 'stages'. VIII 881a; and → **sā'ir**

**sakaṭ** (A, pl. *askāt*) : lit. refuse; a term used by Abu 'l-Faḍl Dja'far al-Dimashkī (6th/12th century) for spice. S 42b

**sakbinādj** : sagapenum, the yellow translucent resin from *Ferula Scowitziana* which causes irritation of the skin and whose smell resembles that of asa-foetida. VIII 1042b

**sāki** (A) : cup-bearer, the person charged with pouring wine, to be distinguished from the chief butler or sommelier (*sharābi* or *shāhib al-sharāb*). Synonyms or quasi-synonyms that are attested are *mudir*, *khādim*, and the paraphrase *dhū zuḍḍājāt* 'the one who holds the glasses'. VIII 883b

In Saudi Arabia, a term used for an underground aqueduct with surface apertures to facilitate cleaning of the channel in the district al-Aflādj, in southern Najd, which itself was named after the term for the same aqueduct, **FALADJ** (pl. *aflādj*), still used in Oman. I 233a

♦ **sāki-nāma** (P) : in Persian poetry, a genre in the **MUTAKĀRIB** metre wherein the speaker calls to the **sāki** for wine and complains of the instability of the world, the fickleness of destiny, and the inconstancy of his beloved. VIII 885b

**sakīfa** (A) : a covered communal place appropriate for conversation and discussion, any type of covered forum or public courtyard; an approximate syn. is *suffa*, which seems rather to be applied to the space covered with palm foliage which constituted the primitive mosque. VIII 887b; and → **riwāk**

In historical texts, ~ is applied virtually exclusively to the prolonged and acerbic negotiations which preceded the nomination of Abū Bakr as successor to the Prophet. The expression *sakīfat Banī Sa'ida*, usually shortened to *al-~* or *yawm al-~*, is invariably applied to this specific historical episode. VIII 887b

**sakīm** → **ḥāfīf**

**sākin** (A) : quiescent.

In grammar, ~ denotes a letter not followed by **FATHA**, **KASRA** or **DAMMA**. III 172a

In archery, ~ denotes a way of loosing an arrow. The archer draws slowly, holding the draw in order to verify that the position of the shot is good, and then looses calmly. IV 800b

**sakina** (A) : in the Qur'an, ~ denotes God's presence, a presence shown in the divine aid vouchsafed to the Prophet and the believers in battle, giving them the victory. VIII 888b

**sākīya** (A) : a complex hydraulic machine with over two hundred component parts, still in use today. It consists essentially of a large vertical wheel erected

over the water supply on a horizontal axle. This wheel carries a chain-of-pots or a bucket chain. On the other end of its axle is a gear-wheel that engages a horizontal gear-wheel to which the driving bar is attached. The animal is harnessed to the free end of this bar, and as it walks in a circular path, the gears and the wheel carrying the chain-of-pots rotate. The pots dip in succession into the water and when they reach the top, they empty into a channel. V 861a

**šakk** (A) : in classical Muslim administration, an inventory required for every issue of pay showing the names of the payees, with numbers and amounts, and bearing the signed authority to pay of the sultan. The ~ was also required for the hire of muleteers and camel-drivers. II 79a

In finance, a mandate for payment. III 283b; a medium by which funds were remitted from place to place. III 382b

**saḳkā'** (A) : lit. water-carrier, a term denoting manual workers who carried water in a leather-bottle (*kirba*) or jar (*kūz*) on their shoulders or on a mule. VIII 892a

**sākw** (A) : a woollen or velvet coat worn by women in the Arab East. V 741b

**sāl-nāme** (T) : in Ottoman Turkish administration, official yearbooks issued by the Ottoman central government, by provincial authorities and a number of civil (ministries) and military (army, fleet) institutions, appearing between 1263/1847 and the end of the empire (1918); semi-official and non-governmental annuals. I 75a; I 975a; VIII 898a

**salab** (A) : spoils of the war, such as clothes, weapons and, occasionally, the mount of an adversary killed in battle. II 1005b

**salaf** (A) : the 'pious ancients', the main witnesses of early Islam. I 416b; IV 142a; VIII 900a,b

For ~ in law, → **KARD**; **SALAM**

♦ **al-salaf wa 'l-khalaf** (A) : lit. the predecessors and the successors, names given to the first three generations and to the following generations of the Muslim community respectively. VIII 900a

**salam** (A), or **salaf** : in law, a forward sale, one of two contracts (the other is **ŠARF**) which become invalid if the material transfer does not take place at the time of the agreement. In this contract, the price is to be paid at the time of the contract. IV 326a; payment at later date. VIII 493a; ~ has as its fundamental principle prepayment by a purchaser, *al-musallim*, for an object of sale, *al-musallam fihi*, to be delivered to him by the vendor, *al-musallam ilayhi*, on a date at the end of a specified period. In such a transaction, the price agreed upon at the contracting parties' meeting for delivery of the merchandise is termed *ra's al-māl*. VIII 914b

**salām** (A) : safety, salvation; peace (in the sense of quietness); salutation, greeting; a formula of salutation or benediction (containing the word ~). VIII 915b In Islamic prayer, ~ denotes a *ṣalawāt* (s. **SALĀT**) litany, pronounced from the minarets every Friday about half an hour before the beginning of the midday service before the call to prayer, *adhān*. This part of the liturgy is repeated in-

side the mosque before the beginning of the regular ceremonies by several people with good voices standing on a *DIKKA*. The same name is given to the benedictions on the Prophet which are sung during the month of Ramaḍān about half an hour after midnight from the minarets. VIII 917b

In Urdu prosody, a short poem on the theme of the Karbalā' martyrs, normally containing a word such as *salām*, *salāmi*, *mudjra* or *mudjra'i* in the first few verses. VI 610b

In numismatics, ~ (sometimes abbreviated to *s*) on coins means 'of full weight, complete'. VIII 918a

*salāmūra* (A), or *sanāmūra*: the pickling or maceration of fish with spices in brine. VIII 1023a

*sālār* (P): commander; essentially a military term, as e.g. in *ISPAHSĀLĀR* 'supreme army commander', ~ by itself was also often used for the commander of a particular group, such as the Muslim fighters of the faith centred on Lahore in the Ghaznawid period. VIII 924a

♦ *ākḥur-sālār* (P): 'head of the stables', a term found as far west as Mamlūk Egypt and Syria. VIII 924b; and → *AMĪR ĀKHŪR*

*salāriyye* (T), or *salārlik*: one of the local taxes in the Ottoman empire which was added to the *ʿUṢHR* to raise it from one-tenth to one-eighth. II 146b; VIII 203b; VIII 486b

*salārlik* → *SALĀRIYYE*

*ṣalāt* (A): the ritual prayer, one of the five pillars of Islam. Every Muslim who has attained his majority is bound to observe the five daily prayers (→ *ʿAṢR*, *FADJR*, *ʿIṢHĀ*, *MAGHRIB*, *ZUHR*). In some circles, a sixth prayer is performed (→ *DUHĀ*). IV 771b; V 74a ff.; V 424b; VII 27a; VIII 925a

♦ *ṣalāt ʿalā* 'l-mayyit, or *ṣalāt al-djanāza* (or *djīnāza*): the prayer over a dead person. VIII 931b

♦ *ṣalāt al-djanāza* (or *djīnāza*) → *SALĀT ʿALĀ ʿL-MAYYIT*

♦ *ṣalāt al-djumʿa* → *YAWM AL-DJUMʿA*

♦ *ṣalāt al-ghāʿib* → *GHĀʿIB*

♦ *ṣalāt al-ʿid*: the festival of public prayer of the whole community, common to both of the two canonical festivals (→ *ʿID*). It has preserved older forms of the *ṣalāt* than the daily or even the Friday *ṣalāt*. It should be celebrated in the open air, which is still often done, though now mosques are preferred. The time for its performance is between sunset and the moment when the sun has reached its zenith. III 1007a; VIII 930b

♦ *ṣalāt al-istiskāʿ* → *ISTISKĀʿ*

♦ *ṣalāt al-khawf*: lit. the prayer of fear, an alternative ritual prayer in the context of warfare. When a Muslim army is close to the enemy, and it fears an attack, one group will perform the ritual prayer while the other stands guard, then the roles are reversed. This prayer, with its special measures and regulations, is called ~. VIII 934a

♦ *ṣalāt al-kusūf* → *KUSŪF*

♦ *ṣalāt al-nāfila* → *NĀFILA*

♦ *ṣalāt al-sahw*: 'prayer of negligence', to be added immediately after the regular prayer by someone who has inadvertently omitted or misplaced one of its elements. The ~ consists of performing two prostrations with their *TAKBĪR*, then sitting for the *TASHAHHUD* and the final salutation. VIII 928a

♦ *ṣalāt al-witr*: a prayer performed between the evening prayer and the dawn prayer (preferably towards the end of the night). *Witr* signifies 'uneven' and denotes a special *RAKʿA* which is performed in isolation or which is added to one or more pairs of *rakʿas*. VIII 930a

*ṣalb* (A): crucifixion, a *HADD* punishment of death. In Abū Hanīfa and Mālik, ~ consists in the criminal being tied alive to a cross or a tree and his body ripped up with a spear so that he dies; this is the more original form. According to al-Shāfiʿi and Ibn Ḥanbal, the criminal is first killed with a sword and then his corpse is ignominiously exposed on a tree or cross. IV 770b; VIII 935a; in later Persian and Turkish usage, ~ meant 'hanging'. VIII 935b

*salghun* (T): an Ottoman emergency levy, collected by the state in kind, cash or services rendered. VIII 486b

*ṣalīb* (A, pl. *ṣulub*, *ṣulbān*): a cross, and, particularly, the object of Christian veneration. The term is used for cross-shaped marks, e.g. brands on camels and designs woven into cloth, and in legal contexts for the instrument of execution. VIII 980a

*ṣāliḥ* (A): righteous, virtuous, incorrupt. VIII 982b; a Qurʾānic epithet applied to prophets, who are considered to be 'men of goodness'. VIII 498a; and → *MURĀBIṬ*

In the science of tradition, ~ indicates a transmitter who, although otherwise praised for his upright conduct, is known to have brought into circulation one or more traditions spuriously ascribed to the Prophet. The contents of such traditions, as well as their underlying meaning, characterise their recognised inventor as ~ rather than as *wadda* 'forger' or *kadhḍāb* 'liar'. Although ~ traditions can theoretically be found among those labelled *ṣāliḥ*, the majority fall under the categories of *ḥasan* 'fair' or *daʿif* 'weak'. VIII 982b; ~ is used by Abū Dāʿūd for traditions about which he has made no remark, some being sounder than others. III 25b

*sālik* → *MADJDAHŪB*

*salikha* → *DĀRSNĪ*

*salīl* (A): a child or male offspring; a child, specifically at the time of his birth and (from then) until its weaning. VIII 821b

*sālīm* (A): intact, sound, i.e. free of damage or blemish, thus 'well' as opposed to 'ill'.

In numismatics, ~ means unclipped coins of full weight, or a sum of money free from charges and deductions. VIII 990a

In grammar, ~ is used to denote a) a 'sound' root, i.e. one in which none of the radicals is a 'weak' letter (*harf 'illa*), nor a hamza, nor a geminate; b) a word with a 'sound' ending, no matter whether the preceding radicals are weak or not; and c) the 'sound' plural as opposed to the broken plural. VIII 990a

In prosody, ~ denotes a regular foot, which has not undergone any of the changes called ZIḤFĀT or 'ILĀL, or a line of poetry consisting of such feet. VIII 990a

salit (A): in popular Arabic usage, ~ means 'oil', in Yemen, 'sesame oil'. VIII 1000b

sāliyāne (T, < P *sāl* 'year'), or *sāliyāne*: in Ottoman administration, the yearly income allotted to some categories of provincial rulers and governors (16th-19th centuries). VIII 994a

salsabil (A): in the Qur'ān, the name of a fountain in Paradise. VIII 999a; and → SHĀDIRWĀN; UḤDIYYA

salṭana (A): sovereignty, ruling power. VIII 1000b

salūki (A): in zoology, the name given to a member of the gazehound family, so-called because it pursues its quarry by sight and not by scent. The ~ has often been mistaken for the greyhound by travellers to the Middle East. VIII 1001b

salwā (A, pl. *salāwā*): in zoology, both the quail (*Coturnix coturnix*, of the order of Galliformae, family of Phasianidae), also called *sumānā* (pl. *sumānāyāt*); and the corncrake or landrail (*Crex crex*, *Crex pratensis*, of the Rallidae family), whose mode of life is quite similar to that of the quail. In North Africa, the corncrake is known as the 'quails' mule', *baghl al-sammān*, and the 'slow, lazy one', *abu 'l-rakḥwa*, because of its clumsy flight. VIII 1006a

sam' (A): scriptural or traditional authority; according to the Mu'tazila, reflection, *fikr*, must precede recourse to ~. II 891b

samā' (A): lit. the upper part of anything, the sky, the heavens; for the ancient Arabs, ~, in the most common meaning of 'heaven', was not primarily associated with the stars, but it was first the location for the 'high-flying clouds'. VIII 1014a

samā' (A): 'hearing'; song, musical performance.

In lexicology and grammar, ~ signifies 'that which is founded on authority', as opposed to *kiyāsi* 'founded on reason'. VIII 1018a

In mysticism, the 'spiritual oratorio' which often accompanies the DHIKR session. II 224a; the hearing of music, the concert, and in its particular sense, the ṣūfī tradition of spiritual concert, in a more or less ritualised form. VIII 1018a

In education, ~ (pl. *samā'āt*) means [certificate of] hearing, audition; authorisation; licence. VIII 1019b

♦ *samā'-khāna*: a place for religious music-making and dancing. VIII 240b; VIII 415b

šamagh → ŠAMGH

samak (A, pl. *asmāk*, *sumūk*, *simāk*): fish, whether of fresh water or of the sea,

often replaced by one of its two synonyms HŪT and *nūn* (< Akk). VIII 1020b

♦ *samakāt al-Iskandar*: the fish of Alexander [the Great], i.e., the hammer-head shark (*Sphyrna zygaena*). VIII 1021a

samandal (A, < Gk): the salamander, which many early Arabic authors identified as a bird. VIII 1023b

samar (A, pl. *asmār*): a conversation, an evening gossip; stories told at an evening gathering (especially with Ibn al-Nadīm) or stories in general; tales of the supernatural; reports. III 369b

šamgh (A, pl. *šumūgh*), or *šamagh*: gum resins, the desiccated latexes of several plants and the mixtures of natural resins (*rātīnād*) with gum-like substances; ~ is usually used alone for ~ 'arabi, gum arabic, so called because it was exported from Arab ports and spread by the Arabs. VIII 1042b

samīkān (A, s. *samīk*): two yokelets, a form of the yoke consisting of two pieces of wood, each encircling the neck of the ox like a collar and joining under the animal's dewlap, attached to each other by means of a rope. VII 22b

šāmīt (A): among several extremist šī'ī groups, the designation of a messenger of God who does not reveal a new Law, as opposed to *al-nāṭiq*, a speaking prophet. VIII 1047a

sammād → KANNĀS

šammān (A): in geography, hard stony ground by the side of sands. VIII 1048a

samn (A): butter, made from cows', goats' and ewes' milk, heated over the fire to extract its impurities, and hence called clarified butter (as distinct from *zubb* which is butter made from churned milk). VIII 1048b

samt (A, pl. *sumūt*): in astronomy, azimuth or direction, usually applied to the direction of a celestial object measured on the horizon, determined by the arc of the horizon between the east- or west-points and the foot of the vertical arc through the celestial object. The complementary arc measured from the meridian was called *inḥirāf*, *munḥarifa* being applied to a vertical sundial inclined at a specific angle to the meridian. VIII 1054a

♦ *samt al-ra'*: lit. direction of the head; in astronomy, a term used to denote the point of the celestial sphere directly above the observer. VIII 1054a

samūm (A, > Eng *simoom*): a hot wind of the desert accompanied by whirlwinds of dust and sand, and set in motion by moving depressions which form within the trade winds or calm zones of the high, subtropical depressions. This wind is especially characteristic of the Sahara, in Egypt, in Arabia and in Mesopotamia. VIII 1056a; ~ is hardly used in North Africa, where the hot wind is called, after its direction of origin, and according to the various regions, *keblī* or *sharkī*. VIII 1056b

sanad → ISNĀD; SILSILA

šanam → NUŠUB

šanamūra → SALĀMŪRA

šan'at-i qat' → QAT'

şanawbar → MAKHRŪT

şandj (A) : as *şandj şinî* (Chinese ~), this musical instrument with 'open strings' and played on with beating rods was described by Ibn Sinâ and Ibn Zayla. It later became known as the *ŞANŪR*, and is clearly the dulcimer. VII 191a

şandjak (T) : a flag, standard; ensign, cornet. I 4b

In Ottoman administration, ~ was a political region, a district of the feudal cavalry, and an administrative unit. I 468b; II 723b; and → *LIWĀ'*

şanduk → KABIR

sang-i müşā (Ind.P) : black onyx. VIII 269a

sāniḥ (A) : a term applied to a wild animal or bird which passes from left to right before a traveller or hunter; it is generally interpreted as a good omen. I 1048a; 'that which travels from right to left', one of the technical terms designating the directions of a bird's flight, or an animal's steps, which play an important part in the application of divination known as *FĀ'L*, *ṬĪRA* and *ZADJR*. II 760a; IV 290b

saniyya (A) : in the Ottoman empire, lands which were the private freehold of the sultan, administered by a well-organised establishment called the *dā'ira saniyya*. After the revolution of 1908, ~ lands were ceded to the state and were transferred to the newly-formed department of *al-amlāk al-mudawwara*. S 179a

şanŭr (A, < Ar), or *şinŭr* : the dulcimer, a stringed musical instrument of similar structure to the psaltery, *ḳĀNŪN*, but with two of its sides oblique instead of one. The strings, which are mounted dichordally in Egypt, are of metal and are beaten with sticks instead of plectra as in the *ḳĀNŪN*. In the time of Ibn Sinâ, it was called *şandj şinî*. VII 191a

◆ şanŭr turki : a dulcimer which is very popular in present-day Turkey. It has 160 strings, grouped in fives, giving 32 notes, and a two octave chromatic scale. VII 191b

◆ şanŭr fransiz : a dulcimer which is very popular in present-day Turkey. It is mounted with 105 strings, grouped in fives, which are placed on the sound-chest in the Occidental way. VII 191b

sarāpāy (P) : in Persian literature, a genre of poetry devoted to the description of an ideal human body 'from top to toe', fashionable in the 10th-11th/16th-17th centuries. VI 834b

sarār → MUNSALAKH

sarāfān (A) : in astronomy, *al-* is the term for Cancer, one of the twelve zodiacal constellations. VII 83a

sarb (A) : in zoology, the grey gillhead, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Chrysophrys sarba*). VIII 1021a

şard → SARDSİR

sardāb (P, pl. *sarādīb*) : an underground recess in a dwelling, motivated by the fierce sun and hot summer of 'Irāk and Persia. II 114a

sardsir (P, A *şard*) : lit. cold region; a geographical term used to denote cool, temperate highland regions. It also serves as a synonym to the Turkish *ḳışlak*, i.e. the winter pasture grounds of nomads. In Arabic, ~ or *şard* is particularly used for the mountainous Zagros hinterland of Fārs and Kirmān. V 183a

şarf (A) : in law, the contract of exchange. This is one of two contracts which become invalid if the material transfer does not take place at the time of the agreement, the other being *SALAM*. IV 326a

For ~ in grammar, → *NAḤW*

sari' (A) : in prosody, the name of the ninth Arabic metre. I 670a

şarık (T) : a headband, used to wind around a *KAUVUK*. IV 806a

sārindā : in music, an Indian open chest viol with three strings. VIII 348b

sarkār → MAḤALL

satr (A) : among the Ismā'iliyya, ~ denotes the periods of absence of an *IMĀM*. II 1026b

Among the Druze, ~ refers to the period of absence of al-Ḥākim and Hamza. II 1026b

şa'uri, or *tuzghū* : under the Ilkhāns, an *ad hoc* impost laid by governors and officials in position of power on the population under their control. VIII 312b

sawād (A) : rural district, environs of town. VIII 636a

şawāfi → ŞAFİ

sawik (A) : in pre-Islamic times, a kind of dried barley meal to which was added water, butter or fat from the tails of sheep. II 1059a; also, a fermented beverage with a basis of barley and honey. II 1060a

şawm (A), or *şiyām* : fasting, one of the five pillars of Islam. V 424b

şawma'a (A) : the minaret, other terms for the minaret being *MANĀRA* and *mi'dhana*. Originally, ~ means the cell in which a person (usually a monk) secludes himself, with the particular gloss that the cell has a slender pointed apex; later, ~ came to designate the entire structure of which the cell was a small part. VI 362b

In North Africa, ~ is the standard term for minaret, and is also used more generally to mean 'a higher place' and 'a high building'. VI 362b

şawt (A) : in grammar, the resonance (emitted from the chest), which the Arab grammarians contrast with *nafas*, the expiratory breath. III 597a

şa'y (A) : during the pilgrimage, the ritual of traversing seven times (four times going and three times returning) the distance between Safā and Marwa. III 35a

saydjan (A) : in zoology, the sidjan scarus, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Scarus siganus*). VIII 1021b

şayf → ŞĀ'IFA

şayfi (A) : the 'sword-member', one of two classes of the ordinary members of the AKHİ organisation, YIGIT, who probably were the active members. The other class was made up of *kawlis* 'word-members'. I 323a

saykarān (A, < Syr *shakhrōnā*), or *sikrān*, *shūkrān* : henbane (*hyoscyamus*) to the early physicians of western Islam. Later Arab botanists used ~ for another henbane (*hyoscyamus muticus*) which drives the taker mad, and also for the hemlock. I 1014b

sayl → NAHR

sayr (A) : small fish, preserved by salting and smoking. VIII 1023a

sayyāra → KAWKAB

sayyī'a → DHANB

sayyid (A) : master; the equivalent of Mr or Esquire. I 24b; II 687b; and → ASHRĀF; MAWLĀY; MURĀBIT

sāz (T) : in music, a stringed instrument, which frequently accompanied Turkish folk religious poetry, NEFES. VIII 2b

sebkha → SABKHA

sefir → SAFĪR

sekbān (T) : under the Ottomans, a formation of auxiliaries, abolished in 131/1718, whose members later enlisted in newly-raised formations. II 1121a; III 317b

sekkīn (Mor) : a sword with an almost straight blade, carried by the horsemen making up the *djish* (→ DJAYSH). II 511a

semer (T) : a kind of padded saddle, worn on the back of a street-porter in Istanbul, *hammāl*, on which the weight of the burden rests. III 139a

sēqut : a land-leasing system in Kurdish Iran, in which the landowner supplies soil and water and receives two-thirds of the harvest. V 473b

serambi : in Indonesia, the front veranda of a mosque, often the place of the religious court; by extension, Islamic judge. VIII 294a

ser'asker (T) : under the Ottomans, an army commander; after the destruction of the Janissaries in 1241/1826, ~ denoted a commanding officer who combined the functions of commander-in-chief and minister of war, inheriting also the responsibility for public security, police, firefighting etc. in the capital. I 838a; II 513a; III 552b

serbest (T) : an Ottoman term connoting the absence of limitations or restrictions. III 589b

♦ serbest timār : under the Ottomans, a fief in which all the revenues go to the timariot, as against an ordinary *timār* in which certain revenues are reserved for the imperial exchequer. III 589b

ser'eshme (T) : under the Ottomans, the title for the leader of all irregular militia, LEWENDS. VIII 185a

setre (T) : a military garment covering the knee and fastened at the front, worn in Turkey up to the 13th/19th century. V 752a; VIII 371a

sēykbar : a land-leasing system in Kurdish Iran, in which the landowner supplies the land, the water, the seed and the beasts of labour, and takes a portion of the harvest. V 473b

shab-niwis (Ind.P) : in the Dihli sultanate, the secretarial officer on night duty in the palace. IV 759a

sha'b (A, pl. *shu'ūb*) : in the Sabaeen social organisation of pre-Islamic southwest Arabia, a social unit consisting of a number of clans, one of which occupied a dominating position. IV 746a; IV 819a

In geography, ~ (pl. *shī'bān*) is the coral reef, in particular those off the Arabian coast southwards to the Red Sea. The term ~ is not used for the reef on the Arabian side of the Persian Gulf, where e.g. FASHT is used. I 535a

shabab (A) : young manhood, one of the terms designating a specific period within childhood. VIII 821b

shabāblikiyya (A) : a variety of outer garment, 'ABĀ', made in Hasbaya and worn in Syria and Palestine. V 741b

shabala (A) : a technical term of childhood, said of someone who has become a youth or young man. VIII 822a

shabb → KILY

shabrūsh → NUḤAM

shadda (A), or *tashdid* : in orthography, the special sign for marking the doubling of a consonant. IV 1120a

shādhdh (A) : in the science of tradition, a tradition from a single authority which differs from what others report. If it differs from what people of greater authority transmit, or if its transmitter is not of sufficient reliability to have his unsupported traditions accepted, it is rejected. III 25b; VII 576a

shadida (A) : 'energetic'; in grammar, a division equivalent in modern phonetics to 'occlusive', designating the letters *hamza*, *k*, *dj*, *t*, *i*, *d*, *b*. III 599a

shādirwān (A) : in Cairene architecture, a fountain in the wall surmounted by a decorative niche, usually made of painted and gilded wood with MUKARNAS, and connected to a sloping marble panel, *salsabil*, which led the water from the wall down into a stone or marble basin. The function of the ~, which faced the *sabil* window, was not only decorative but it served also to air the water coming from the cistern. VIII 680a

shadjara → RIDFA

shadjawi (A) : in the mediaeval Near East, a beggar who pretends to have been imprisoned and loaded with chains for fifty years. VII 494b

shadjriyya (A) : in grammar, a term used by al-Khalil possibly denoting lateral, for use in phonetics, but its meaning remains obscure. III 598a

shādūf (A) : the contrivance used for raising water, still in use in certain eastern countries. It is a simple machine consisting of a wooden beam pivoted on a raised fulcrum. At one end of the beam is a bucket, at the other end a counterweight. The bucket is dipped into the water, then the beam is rotated by means of the counterweight and the contents of the bucket are emptied into a cistern or supply channel. IV 629a; V 861a

shafā'a (A) : in eschatology, the intercession by certain persons, and notably

- Muhammad, for others on the Last Day. I 334b
- shafaḳ (A): the red colour of the sky after sunset. I 733b; the evening twilight, the time at which the MAGHRIB prayer should be performed. V 709a; VIII 928b
- shāgird → MURĪD
- shahāda (A): the Islamic confession of faith, one of the five pillars of Islam. I 332b
- In law, testimony. I 28b
- In Urdu poetry, the *shahādat* is the part of the elegy, MARTHIYA, where the death of the martyr is described, either al-Ḥusayn or some member of his family. VI 611b
- shāhbandar (P, T): in Persian, a term for a customs officer, collector of taxes; in Turkish, a consul and, formerly, a merchant's syndic. I 1013a
- In Indonesia, ~ denotes the harbour master, appointed by the local ruler or sultan and chosen from among the foreign traders who had settled in the port. In big harbours, more than one ~ were sometimes active. He supervised the merchandise, took care of the transport and storage, inspected the markets and guaranteed the security of the ships and the well-being of their crew, passengers and tradesmen. Tolls were fixed on his estimate of the value of the goods carried by the ship. VI 209b; S 199b
- shāhdānadj (P): hemp; in modern-day Persian, the hemp seed. III 267a
- shāhi (P): in numismatics, a Ṣafawid principal coin, valued at 50 dinārs. VIII 790a
- shāhin : a musical instrument which would appear to have been a small three-holed recorder such as was common with pipe and tabor players in mediaeval Western Europe. It was played with the fingers of one hand, the other hand being used for beating the drum. VII 209b; and → ČAKĪR
- shahrangiz → SHAHRĀSHŪB
- shahrāshūb (P), and *shahrangiz* : in Persian literature, a genre of short poetical witticisms on young artisans, usually quatrains but also occurring as KAṢĪDAS, fashionable in the 10th-11th/16th-17th centuries. IV 59a; VI 834a; VIII 776b
- shā'ir → KHATĪB
- shā'ir (A): barley.
- ♦ mā' shā'ir : lit. barley water; the name for 'barley beer', of which a special variety was drunk in mediaeval Islam during the nights of the month of Ramaḍān. VI 721b
- ♦ shā'ira (A): in music, the cylinder inserted into the head of a reed-pipe which lowered the pitch when required. Later, this device was called *tawḳ* or *faṣl*. VII 207a
- shākhiš → MIKYĀS
- shakhs (A): the individual, person. I 409b; and → MIKYĀS
- shākḳ → 'AṢĀ
- shakka → THTHAGHARA
- shakshir → ČAKSHĪR
- shalba (A): in zoology, a silurus of the Nile and the Niger, whose Arabic term is

- found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Schilbe mystus*). VIII 1021b
- shālīsh → DJĀLISH
- shambar (A): a large veil common to the Hebron area and southern Palestine. V 741b
- shamsa, shamsiyya → MIZALLA
- shamsi (A): an alcoholic drink made of honey and dry raisins, of which the mediaeval Egyptians were very fond. VII 907b
- shāni → SHĪNĪ
- sharābi → SĀKĪ
- sharḥ (A): the commentary on a text. I 593a
- shari'a (A): in law, Islamic jurisprudence. VIII 249b
- sharīdj → FĪLK
- sharif (A, pl. *shurafa'*, N.Afr. *shorfa'*): in North Africa, a person who traces his origin to the Prophet's family through 'Alī and Fāṭima. I 371b; and → AṢHRĀF
- sharika (A): in law, partnership. VII 671b
- ♦ sharikat al-'akd : in law, a contractual partnership. VII 671b
- ♦ sharikat al-milk : in law, a proprietary partnership. VII 671b
- sha'riyya (A): a black face veil of goat's wool or horse hair, worn by women in the Arab East. V 741b
- sharkh (A): in the terminology of childhood, 'a youth or young man; the offspring of a man' (Lane). VIII 821b
- sharkī (T): a type of folk-poetry of Anatolia. I 677b
- shart (A): condition.
- In medicine, scarification. II 481b
- shāsh (A): the winding cloth of a turban in Syria and Palestine. V 741b; and → LITHĀM
- shāsha (A): in Oman and the United Arab Emirates, the local open boat made from palm fibres. VII 53b
- shatfa (A): a horizontal strip on an emblem or insignia, RANK, introduced onto the shield in the early 14th century. VIII 431b
- shātīr (A, pl. *shuṭfār*): 'artful (ones)', the name given to groups of young men who were considered elements of disorder in mediaeval Baghdad. II 961b
- shatr (A): in prosody, a single hemistich, of 15 or less syllables. VIII 583a
- shatwa (A): a Bethlehem married woman's hat. V 741b
- shā'ūsh → ČĀ'ŪSH
- shawdar (A, P *čadur*), or *shawdhar* : a black, enveloping outer wrap for women worn in the Arab East. V 741b
- shawna → SHĪNĪ
- shay' (A): a thing, something (L res).
- In the Qur'ān, ~ assumed the meaning of 'belongings' or 'property'. II 361a
- In mathematics, ~ is another word for absolute number, especially to denote the

unknown quantity in linear problems (syn. *dif*). It also serves as a general expression for auxiliary quantities and often takes the place of *al-djādh*, the root. II 361a ff.; and → MĀL

shaykh (A, pl. *mashāyikh*): lit. an elder, i.e. a distinguished person usually of an advanced age. A title borne by the head of the clan. IV 335a; VI 725b; the general designation for a master in the scholastic community. When used with a complement, the term designated the master of various fields. V 1131a; in Ottoman Turkey, the head of a guild. VIII 207a; and → MASHYAKHA; MURSHID One of three grades of the AKHĪ organisation, which seems to have played practically no active role, but probably refers to the leader of a dervish settlement, to which the members of the organization felt themselves attached. I 323a

In Hadramawt, ~ denotes class distinction, not a tribal chief; the *mashāyikh* are those noble families with the right to the hereditary title of ~. S 339a

In Muslim India, ~ is one of the four divisions among the ASHRĀF, Muslims of foreign ancestry; the ~ is said to be descended from the early Muslims of Mecca and Medina. III 411a

♦ shaykh al-bahr: the seal. Other designations are *ʿidj al-bahr*, *fukma*, *fukama*, and *bū minir*. VIII 1022b

♦ shaykh al-hadjdj → MUTAWWIF

♦ shaykh al-islām: the individual in the Ottoman empire in whom the right to issue an opinion on a point of law, FATWĀ, was vested exclusively. The office of the ~ was abolished in 1924 and was replaced by a department for religious affairs, attached to the Prime Minister. I 837b; II 867a; III 552b; III 1152a

♦ shaykh al-sadjdjāda: 'the prayer-rug sitter', a term normally applied to leaders of šūfī communities or heads of holy lineages who fell heir to the spiritual authority and blessing of a revered saintly founder. VIII 743b

♦ shaykh al-yahūdī, or *abū marīna*: the monk seal. VIII 1022b

shaykha (A): commune. I 863a

shaytān → ŠĀHIB

shehri → KAŠSĀM

shehu (Hau, < A SHAYKH): once the coveted title of a great scholar and teacher, ~ is nowadays commonly used as a personal name. In the phrase *shehu malami* (→ MALAM), it is used as an epithet for a distinguished exponent of the Islamic sciences. VI 223a

sherbet (T): a sweet, cold drink, made of various fruit juices. VI 864b

shibr (A): 'span', that is, the span of the hand from the thumb to the little finger, a pre-modern basic measure of length. VII 137b

shighār (A): the exchange of a girl for a wife by her brother or father without any money being spent. This type of union is also applied to married women, whereby a man repudiates his wife and exchanges her for another man's. Although forbidden in Islam, marriage by exchange is nonetheless practised even to the present day. VI 475b

shihāb (A, pl. *shuhub*): in astronomy, a shooting star. A synonym, of Persian origin, was *nayzak* (pl. *nayāzik*). VIII 103a

shihna (A): under the Saldjūks and their successors, a military commander installed at the head of each city, who exercised military, political, and administrative functions. VIII 402b

shihri → HADJĪN

shikasta (P), *shikasta nasta'liq*, or *khaṭṭ-i shikasta*: a script which came into existence at the beginning of the 11th/17th century under the Šafawids, as a result of writing NASTĀLĪK rapidly and of the calligraphers being under the influence of SHIKASTA TĀLĪK. ~ was used mostly in writing letters and sometimes for official correspondence. Nowadays it is sometimes used in writing poetry in an artistic fashion. IV 1124b; a highly cursive style developed from TĀLĪK and NASTĀLĪK, and now mostly in use in Iran, where it has become a means of expression of the new Islamic Iranian identity. VIII 151b

♦ shikasta ta'liq (P), or *ta'liq*: 'broken' TĀLĪK, the result of writing *ta'liq* rapidly. The letters are written in a more intricate style. It started to appear in the 8th/14th century but declined in use when NASTĀLĪK started to spread in the 10th/16th century. IV 1124a

shikdār → KĀNUNGO; SHIKKĀR

shikha (Mor, pl. *shikhāt*): a free female singer in Morocco, who participates, in a company of *shikhāt*, in family feasts or solemn ceremonies. IV 823b

shikk: in Muslim India, a word sometimes used to denote a province in the 9th/15th century. II 273a

♦ shikkdār: in Muslim India, the functionary in charge of the general administration and civil affairs during the Dihli sultanate. Later, he was replaced by the FAWDĪDĀR under the Mughals. II 273a; II 868a; and → KĀNUNGO

shini (A): the average mediaeval Muslim warship. It was a two-banked galley, with a special officer in charge of each bank. The ~ carried a crew of about 140 to 180 oarsmen. VII 44b; other transcriptions are *shawna*, *shiniya*, *shāni* (pl. *shawāni*). VIII 810a

shipship (T): an Ottoman Turkish shoe, mule, without heels, but with the end slightly raised and a supple sole. V 752b

shī'r (A): poetry.

♦ al-shī'r al-hurr: free verse. S 34b

♦ al-shī'r al-mursal: blank verse. VIII 909a; S 34b

shirk (A): polytheism, the giving of partners to God. I 333a; III 1059b; and → IKHLĀŠ

shishak → KAMĀNDJA

shitr → MIZALLA

shölen → TOY

shorfā → SHARĪF

shū<sup>c</sup> → BĀN

shu'ā' (A) : used in the literature of scholastic theology for both the light rays emanating, for example, from the sun, and the visual rays (i.e. rays emanating from the eye). VI 376a

shubha (A) : in penal law, semblance, one of the grounds for avoidance of the fixed penalties. II 831b; III 20b

♦ shubhat al-'akd : in penal law, a case where the act has been done as the result of a contract which observed merely the conditions of formation. II 832a

♦ shubha fi 'l-fi'l : in penal law, a case where the action with which the accused is charged resembles an action which is normally permissible. II 832a

♦ shubha fi 'l-mahall : in penal law, a case where the illegality founded upon a proof text may appear dubious because of the existence of another, ambiguous text. II 832a

shudjā' → FARD

shuf'a (A) : in law, the right of pre-emption. I 172b; III 513a; V 878b

shuhra → MĀRIFA

shukka (A, pl. *shikāk*) : in the Arabian peninsula, an area of gravel and limestone. VIII 575b; and → FALDJA

shukrān → SAYKARĀN

shūrā (A) : the council; consultative assembly I 110a; V 1084a

♦ shūrā-yi dewlet (T) : in the Ottoman empire, a council of justice composed of Muslims and Christians, set up in 1868 under 'Abd al-'Aziz. This was a court of review in administrative cases; it also had certain consultative functions, and was supposed to prepare the drafts of new laws. I 56b; II 641b

shurṭa (A) : a special corps, which came into being in early Islam and which was more closely linked to the caliph or governor than the army. This corps was basically concerned less with war than with the maintenance of internal order and, little by little, became a kind of police force. II 505a; IV 373b; VIII 402b

shurūt → 'AHDNĀME

shuturbān → DEVEDJĪ

shuwayḥī (A), or *shuwayhiyya* : a woman's belt, usually woven of goat's hair and quite ornate, worn mainly in southern Palestine. V 741b

şiddiği → ŞADIĞI

sidi → MAWLĀY

sidjill (A) : lit. seal; also, the judicial verdict prepared by a judge. II 79a

In the science of diplomatic, ~ was one of the general terms for a document. II 302b

In classical Muslim administration, ~ is the letter given to an envoy or messenger, authorising him, on arrival, to recover the expenses of his journey from any 'ĀMIL. II 79a

sidriyya (A) : a sleeveless vest worn by both sexes in the Arab East. V 741b

şifa (A, pl. *şifāt*) : attribute; in its plural form, *şifāt*, used in particular for the divine attributes. I 333b; I 411a; S 344b

In grammar, ~ denotes a descriptive term; any general or descriptive predicate term. IV 182a; S 344a

sifāra → SAFĪR

şifr (A) : 'empty'; in mathematics, the small circle indicating the absence of number, i.e. the zero. III 1139b

şigha (A) : lit. form. I 318b

In Persia, a designation for a second temporary marriage, *MUT'ā*, with the same man after the expiry of the first, in order to evade the period of abstention, 'IDDA, which in such a case is considered to be unnecessary. The woman in such an arrangement is also called ~. VII 759a

sihāk (A), or *sahk*, *tasāhuk* : lesbianism. II 551a

sihr (A) : lawful magic. I 1084b; sorcery. IV 770a; V 100b

siḳāya (A) : the institution of providing water for the pilgrims in Mecca. I 80a; VI 144b; the name of the building, close to Zamzam, where the distribution took place. VII 840a

In Fās, the popular term for public fountain. VIII 680b

sikka (A) : coinage. I 117b; a post 'stage', also called *ribāṭ* in Persia, of which there were no less than 930 in the 'Abbāsid empire. I 1044b; VIII 500a; a ploughshare, also called *sinn*, *sinna*, *na'l*. VII 22a

sikke-zen (T), or *sikke-kün* : in Ottoman times, the worker who, under strict supervision, prepared the steel moulds in the mints. II 119a

sikrān → SAYKARĀN

şikük → BARBÜŞHA

şila → WAŞL

silāhdārār → DÖRT BÖLÜK

si'lāt (A, pl. *sa'ālī*) : the female of the GHÜL, a fabulous being, although the sources do not all agree on the distinction. II 1078b

silb (A) : in mediaeval agriculture, a term for the piece of wood whose end joins on to the ploughshare, clearly the same pole or beam called *waydj* and *hays* in Yemen or in Oman. VII 22a

sillawr (A) : in zoology, the sheat fish. VIII 1021a

silsila (A) : chain, in particular the chain of saints of a mystical order leading back to the historic founder. II 164b; the chain of initiation and transmission of mystical knowledge also known as *sanad*. IV 950b

şimāda (A) : a bonnet-like hat trimmed with coins most common to women of Ramallah; a man's headcloth in Iraq; a cloth used for covering the head underneath the turban in the Hıdjāz. V 741b, VII 920a

simāt (A) : a low oblong table. S 99a

♦ al-simāt al-Khalilī, or *'adas al-Khalil* : in mediaeval times, a practice peculiar to Hebron of distributing a daily meal to everybody in town, supposed to honour Abraham's generosity and hospitality. It was at its height during the Mamlūk period. IV 957a

simindjānī → SUKUTRĪ

simiyya (A) : 'letter magic', mastered in particular by Aḥmad al-Būnī (d. 622/1225). VIII 430a

simsār → DALLĀL

simt (A) : in prosody, the term for the common-rhyme lines in a MUWASHSHAḤ poem. VII 809b

sinād (A) : in music, one of three kinds of song, which, according to Ibn al-Kalbi, had a slow refrain but was full of notes. II 1073b

In prosody, a violation of rules applying to vowels and consonants that precede the rhyme letter, *rawī*, namely, the *sinād al-tawdījīh*, the changing of the vowel immediately preceding the quiescent *rawī*; the *sinād al-ishbā'*, the changing of the vowel of the DAKHIL; the *sinād al-ḥadhw*, the changing of the vowel immediately preceding the RIDF; the *sinād al-ridf*, the rhyming of a line that has a *ridf* with one that has not; and the *sinād al-ta'sis*, the rhyming of a line that has TA'SIS with one that has not. IV 412b

sinf (A, pl. *asnāf*) : guild. II 967a

sip (P) : mother of pearl. VIII 269a

sipāhī (T) : in the Ottoman empire, a *timār* (→ SERBEST) holder. VIII 203b

♦ sipāhī oghlanları → DÖRT BÖLÜK

sipahsālār → ISPAHSĀLĀR

sira (A) : as a Qur'ānic term, ~ is found with the meaning 'state' or 'appearance'. III 369b

In literature, ~ is used for biography, especially that of the Prophet, and for the genre of romantic biographies of famous characters of antiquity or of the Islamic era. III 369b; V 1161b

şirā' → ŞUR'Ā

şirāḥ (A) : the sweat lost by horses covered by blankets in a thinning-down process for horse-racing. II 953a

sirbāl (A) : a tunic. VIII 883b

sitā'ish → MADĪḤ

sitāra (A) : in Muslim Spain, an orchestra formed by female singing slaves, named after the curtain which separated in theory the caliph from the singers and musicians. IV 823b; and → HİDJĀB

sitr → HİDJĀB

siwāk (A, pl. *suwuk*), and *miswāk* : toothbrush; tooth-pick; the act of cleansing the teeth. The instrument consists of a piece of smooth wood, the end of which is incised so as to make it similar to a brush to some extent. VII 187a

siyākat (A), *siyāka*, or *siyāk* : in calligraphy, a script considered to have been used from the Umayyad period onwards, which has no artistic appearance and was used in financial registers and suchlike. II 332b; IV 1124a; a curious stenographic-like Arabic script in which diacritics are not used. VIII 151b

siyām → ŞAWM

siyar (A) : in jurisprudence, the area concerned with the rules of war and of dealings of non-Muslims, apostates and rebels. V 1162b; VIII 495b

siyāset (T) : (corporal) punishment in Ottoman penal law. II 518b

şoff → LEFF; ŞAFF

softa (T) : under the Ottomans, a theological student. VIII 221b

su'āt (A) : 'runners' in the postal service, first appearing during the Buwayhid dynasty. I 1044b

şūba : in the Mughal empire from Akbar onwards, the term for 'province', which was divided into *sarkārs* and *PARGANAS*. VIII 271a

sūbiyya (Egy) : an Egyptian spiced beverage, made with either wheat or rice, in either an intoxicating or a legal, non-alcoholic, version. VIII 653a

sūdānī → KÜFL

şudayra (A) : a short, sleeveless vest, worn by men in Egypt. V 741b

şuffa → ŞAKĪFA

şufr (A) : in mineralogy, brass. VIII 111b

sufrā (A), and *naf'* : a table (syn. *KHULWĀN* and *mā'ida*), whereby ~ is a skin stretched out on the ground and serving, not only among the early Bedouins, but also in circles of sedentary Arabic civilisation, various functions in the home and in the country. In dialect, ~ is an ordinary table and *sufradjī* is a waiter in a restaurant or cafe. S 99b

♦ sufradjī → SUFRA

suftadja (A) : in finance, a widely used instrument of the credit economy; like ŞAKK, a medium through which funds were remitted. II 382b; a bill of exchange. VIII 493a

suhayl → ŞAFĪNA

şuḥba (A), or *şahāb* : in Yemen, an alliance among the Arab tribes of the desert based on a kind of fraternal relationship. It is an agreement, both defensive and offensive, by which two tribes undertake to take up arms on one another's behalf and henceforth may go to live on the territories of the other and also take advantage of its pastures. Excluded from this treaty are the fornicator and the thief. VI 491a; and → ŞĀḤIB

şuḥla (A) : the weanling hare. S 84b

şuḥuf → DAFTAR; MUŞĀF

şuḥūr → IMSĀKIYYA

sūk (A) : market.

♦ ḥāḥ sūk (P) : 'cruciform market'; in architecture, a type of bazaar with four streets for merchants and artisans, or four sides. V 665b

sukhf (A) : indecency, obscenity; in literature, a genre of poetry of which the basis is sexuality and scatology. IV 780b

sukkayt (A) : 'silenced by shame at finishing last', the name for the tenth horse in a horse-race, according to the order of finishing. II 953a

sukr (A) : in mysticism, 'intoxication', especially in the vocabulary of al-Ḥallāj. III 102b

suku : in Malaysia, matrilineal descent groups. VIII 483b

sukūn → HARAKA

sukūt (A.), or *sukūt al-kusūf* : falling.

In astronomy, ~ is the phase from the beginning of an eclipse to the beginning of totality. V 536

sukutri (A., < *sukūtra*) : one of a variety of the aloe, considered to be the best and probably corresponding with the *Aloe Parryi* Baker, the *Aloe Socotrina*, which thrives in great quantities on the island of Socotra. The other frequently mentioned varieties are *'arabī* (*ḥaḍramī*) and *simindjānī*. VIII 687b

sulaymānī → KĀGHAD

ṣulb (A.) : in geography, hard, stony ground. VIII 1048a

ṣulḥ (A.) : truce, armistice. II 131a

♦ ṣulḥ 'alā inkār → INKĀR

♦ ṣulḥ-i kull (Ind.P) : universal toleration, a policy of the Mughal emperor Akbar. I 317a

sultān (A.) : sultan. VIII 1000b

♦ sultān Ibrāhīm : lit. the sultan Abraham; in zoology, the red mullet (*Mullus barbatus*). VIII 1021a

♦ sultānī : in numismatics, the first Ottoman gold coin, which, when it was introduced in 882 AH, adopted the weight standard of the Venetian ducat, ca. 3.52 gr. VIII 228b

suluk : in Javanese literature, a poetical genre of short mystical poems. VIII 294a  
ṣulūk (A, pl. *ṣa'ālik*) : in pre- and early Islam, the knight-errant of the desert, brigand of the highways. II 963b; VIII 496b; S 122a

sumānā → SALWĀ

sumayrī (A, pl. *sumayriyyār*) : a type of ship mentioned as a troop-carrying craft in the historical accounts of the Zandj rebellion in the later 3rd/9th century, and used in 315/927 in order to prevent the Carmathians from crossing the Euphrates. VIII 811a

sūmulak : a pudding-like food made of sprouted wheat, which Özbegs distribute to family and friends during the celebration of the New Year. VIII 234b

sunbula (A.) : 'the ear of the corn'; in astronomy, *al-*~ is the term for Virgo, one of the twelve zodiacal constellations. Some philologists explain ~ to be Coma Berenices. The constellation is also known as *al-'adhḥā'*, while ~ stands for the star α Virginis. VII 83b

sunna (A.) : habit, hereditary norm of conduct, custom; a normative custom of the Prophet or of the early community. I 175b; II 888b; III 23b; IV 147b ff.

♦ sunna mu'akkida → NĀFILA

sūra (A., < Syr *šūrā*, *surbā*) : a section of the Qur'ān. As Qur'ānic term, ~ refers to a unit of revelation. The Qur'ān gives no indication as to how long these units of revelation were. They were most likely only parts of the present *sūras*, of which there are 114 of widely varying length and form, divided into a number of verses. V 402a; V 409b ff.

şūra → KAWKABA

♦ şūrat al-Rāmi : in astronomy, the constellation of Sagittarius. VIII 842a  
şur'a (A), or *şirā'* : 'wrestling', with the basic idea of hurling one's opponent to the ground. In mediaeval times, it may have been a popular sport; in 251/865 citizens hired *muşārī'ūn* (s. *muşārī'*) to defend their houses against the violence of the Turkish soldiery. VIII 239a

surādīk (A.) : among the pre-Islamic Bedouin, a cloth tent of quite large dimensions. IV 1147a

surau : in Sumatra, a centre for religious studies; a religious school. VIII 237b; VIII 296b

surghūs (A.) : in zoology, the common sargo. VIII 1021a

sürgün (T) : under the Ottomans, the compulsory re-settlement of people from various parts of the empire. IV 225a; IV 238a

surkhāb → NUHĀM

şurra (A, T *şurre*) : lit. bag, purse; under the Ottomans, payment made by pilgrim caravans on the way to the Holy Cities, in return for the right to enter alien territory and for protection while staying there. I 483b; IV 1133b; VIII 489b

♦ şurra al-Haramayn : the sum once sent by Islamic countries such as Egypt and Tunisia for distribution to the poor of Mecca and Medina during the pilgrimage. IV 1133b

sutra (A.) : initially, a veil or screen; in Islamic prayer, a technical term for any object placed by the worshipper some distance before him, in front of which no person should pass while the prayer is being performed. VIII 928a

suwār : in Muslim India, a rank in the Mughal military indicating the number of troopers and horses the *MANŞABDĀR* was ordered to maintain. VI 422b

♦ bārgir-suwār : a category of horsemen in the Mughal army, who neither owned horses nor were enrolled as troopers of the *MANŞABDĀRS*, the *tābīnān*. However, as they were fit for cavalry service, in times of emergency they were provided with horses and went into action. They were not, however, part of the regular cavalry. V 686b

suyūrgḥāl (P) : in Persia, in post-Timūrid times, designation for a grant of immunity, often hereditary, from the payment of taxation, frequently, though not by any means always, granted to members of the religious classes. III 1089b; IV 1043b

suyūrsāt (P) : purveyance; one of the unfixed taxes in Persia, consisting of levies made for the keep and expenses of military forces, government officials, and foreign envoys passing through the country, and like the *ŞĀDIRĀT* bore heavily upon the peasantry. II 152a; IV 1043a

sūz-u gudāz (P) : in Persian literature, a genre of short poems devoted to the description of painful experiences, fashionable in the 10th-11th/16th-17th centuries. VI 834b

## T

ta'addī (A) : lit. transgression; in law, tort or negligence. II 105a

ta'ākul (A) : in law, joint liability by the 'ākila. I 338a

ṭabaka (A, pl. *ṭibāk*) : in architecture, the most common type of living-unit in a

Cairene *raḥ*, a kind of duplex with a vestibule, a recess for water jars, a latrine and a main room consisting of a slightly raised *iwān* and a *dūrḡā*. An inner staircase led up to a mezzanine, *mustaraka*, used for sleeping. Each unit had its own enclosed private roof. A ~ may also be a triplex with an additional room above the mezzanine. VIII 344a; and → ṬABAḲĀT

◆ ṭabakāt (A, s. *ṭabaka*) : in literature, a genre of biographical works arranged according to generation, *ṭabaka*; ultimately applied to those which follow alphabetical order. VI 109b

tabakkala → TAḤASHSHADA

tabardār → BALṬADJĪ

ṭābi' (A, pl. *ṭābi'ūn*) : follower; and → ṬBĀ'; ṢĤĤIB

◆ ṭābi'ūn : the Followers of the Prophet's Companions. A large number of these were contemporaries of the Companions, ṢĤĤĀBA; some might even have been alive during the Prophet's lifetime but without satisfying the conditions which would have permitted them to be classed among the *ṣāḥāba*. The last of the ~ died around 180/796. IV 149a; VIII 900a

◆ atbā' al-ṭābi'ūn : the Successors of the ṬĀBI'ŪN. There are no sufficiently precise criteria enabling us to define exactly this group of men. They are essentially the most eminent disciples of the great *ṭābi'ūn*. The middle of the 3rd/9th century can be taken as their *terminus ad quem*. IV 149a; VIII 900a

ṭābi'yyāt : the science of physics. VIII 105b

ṭābinān → (BĀRGĪR-SUWĀR

ṭabl (A), or *dawul* : a rather large wooden double-headed drum held slantwise by a strap and beaten with two sticks of uneven dimensions and shape. It was the basic percussion instrument of the Ottoman ensemble, MEHTER. VI 1007b

ṭabri'a (A) : an Ibāḍī penal sanction (*tebriya*), viz. 'an indemnity paid by the parents of the murderer to those of the victim for continuing to live within the tribe'; a term used for all sorts of declaratory or constitutive acts which absolve from responsibility. I 1026b

ṭābūn (A), or *ṭābūna* : originally, the cavity in which a fire was made to shelter it from the wind; an oven. II 1059a; a small jar-shaped oven used for baking bread. In Jordan it consists of a small construction in which is placed a sort of cooking-pot, surrounded by embers to cook the dough in the interior. V 42b

tabur → RADĪF

ṭābūt (A) : 'water-screw', a kind of hydraulic machine for irrigating the fields, in use in Egypt from the times of the Ptolemys until the present. It consists of a

wooden cylinder (about 6-9 feet in length) hooped with iron. While the spiral pipe is fixed between the inside wall of the ~ and an iron axis, its upper extremity is bent into a crank and its lower end turns on a stake set under the water. One or two peasants crouch at the water's edge, endlessly turning the crank handle. The water rises from bend to bend in the spiral pipe until it flows out at the mouth of the canal. V 864a

ṭābya (A) : in architecture, 'cobwork', a technique by which earth with which chalk and crushed baked earth or broken stones are often mixed is rammed between two boards, kept parallel by beams. The wall is plastered over, often in such a way as to simulate joints of heavy bond-work beneath. When this plaster falls, the regularly spaced holes left by the beams become visible. Cobwork was general in the Muslim West in the 5th/11th and 6th/12th centuries. I 1226b

ṭaḍabbaba (A), also *taḥallama*, *ightāla* : in the terminology of childhood, a verb which expresses the stage when a child becomes fat. VIII 822a

ṭadbir (A) : in law, a grant of enfranchisement which takes effect upon the master's death. The Ṣhāfi'i school also applies it to an enfranchisement to take effect from a date after the master's death. A slave freed thus is *mudabbār*. I 30a

ṭadhkira (A, pl. *ṭadhkir*) : memorandum. I 80a

In the science of diplomacy, orders laid down for the higher officials, ambassadors, and commanders of fortresses, chiefly concerned with income and expenditure. I 304a

In Persian literature, a 'memorial' of the poets, a genre characterised by a combination of biography and anthology. VII 529b

In older Turkish literature, a genre of works treating the lives of holy men and great ṣūfis. V 193a

ṭadhyil (A) : in prosody, a deviation in the metre because of the addition of a quiescent consonant to the *watid madjmā'* (→ AWTĀD), thus *mustafīlun* becomes *mustafīlān*. I 672a

ṭaḍ'if (A) : in mathematics, the term for duplation. III 1139b

ṭa'dīl (A) : in law, the attestation of the 'ādāla of a witness; the procedure for substantiating the 'ādāla is also known as ~, or TAZKIYA. I 209b

In the science of tradition, the testing and verification procedure traditionally required at the outset of all transmitters. VIII 900b

ṭādj → 'ARAKIYYA

ṭadjānus (A) : in rhetoric, paronomasia. VIII 614b

ṭa'djira (Tun) : a large embroidered shawl, worn by women in Tunisia. V 746b

ṭadjnis ishtikāk (A) : 'figura etymologica', in prosody, the accumulation of a number of forms from the same verbal root in the same line of a poem. VIII 577b

ṭadlis (A) : 'concealing defects', a term used in the science of tradition; the defect may consist in pretending to have heard a tradition from a contemporary when that is not so (*ṭadlis al-isnād*), or in calling one's authority by an unfamiliar *ism*,

- KUNYA or NISBA (*tadlīs al-shuyūkh*), or in omitting a weak transmitter who comes between two sound ones (*tadlīs al-taswīya*). III 26a; VIII 421a
- taḍmīn (A) : in prosody, 'enjambement', a defect of the rhyme, occurring when one line runs into another in such a way that the end of the line only makes complete sense when we add the beginning of the next. IV 413a
- In Persian prosody, 'quotation', a rhetorical figure where a poem by another author is taken as the basis and inserted in one's own poem to obtain humorous effects. III 355a
- In rhetoric, implication. VIII 614b
- taḥwūt-i 'amal (P) : under the Kādījārs, a sum levied by the provincial governors in addition to the regular tax assessment, for the expenses of the administration; it was abolished by the newly convened National Assembly in 1907. II 152b
- taḥkīm (A) : in grammar, velarisation. A letter that is velarised is called *mufakkhkam*. VIII 343a
- taḥsīr (A) : exegetic interpretation; commentary on the Qur'ān. I 410a; IV 147a; VII 361a
- taḥwīd (A) : a theological doctrine, according to which God had entrusted the care of the worldly creation to the IMĀMS. I 304b
- In the science of diplomatic, ~ was the grade of appointment applied to supreme KĀPīs, used in Mamluk times only. II 303a
- taḥwīk (A) : in archery, nocking. This consists of bracing the arrow's nock on the binding of the bow-string. There must be no play there, so that when the archer draws back the arrow, together with the bow-string, he accompanies the latter in its rearward path to the chosen anchorage-point. IV 800b
- taḥazzul (T) : in Turkish prosody, the section of the KAŞIDA which embraces subjects more often found in a GHAZAL, such as love or wine. IV 715b
- taḥbīr (A) : cantillation (of the Qur'ān). II 1073b
- taḥallama → TAḌABBABA
- tahammul (A) : in law, the 'acceptance of responsibility'. I 339a
- taḥannuth (A, < Heb) : a form of religious devotion, in which Muḥammad is said to have been engaged one month each year in a cave on Hīrā'. III 166a; III 462a
- taḥār (A) : the name in Mecca for the rite of circumcision. V 20b
- taḥāra (A) : ritual purity, a necessary condition for the valid performance of prayer. III 647a
- ♦ taḥāra ḥaḳīqiyya : 'real' ritual purity, attained by the elimination of any blemish from the body, the clothing and the place. VIII 929a
- ♦ taḥāra ḥukmiyya : 'prescribed' ritual purity, attained by WUḌŪ' or by GHUṢL. VIII 929a
- taḥashshada (A) : a term used by al-Hamdānī in the 4th/10th century for members of the tribal group of Bakīl transferring their allegiance to the tribal group of Hāshid. The opposite was *tabakkala*. III 259b
- taḥaykt → ḤĀ'IK

- taḥayyur (A) : 'ravishment', the name given by the mystical order 'Iṣawā to the ecstatic dancing practiced as a form of invoking God. It is also called *ḥayra* or *idjdḥāb*. IV 95a; and → RABBĀNĪ
- taḥdīr (A) : 'delimitation'; in law, the defining of the limits of MAWĀT land by e.g. setting stones along the length of each boundary in order to fix the extreme limits of the area to be brought into use. III 1054a
- tāḥīr → NADJIS
- ♦ tāḥīrī → KĀGHAD
- tahmal (A) : in zoology, a silurus, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Pimelopterus tahmel*). VIII 1021b
- tahḥīr (A) : land census; survey. VIII 291a, VIII 419a
- ♦ tahḥīrī : 'epistolary'; in calligraphy, a name given to a more simple form of the SHIKASTA *nasta'lik* script and used for writing letters and taking notes. IV 1124b
- taḥwīf → ḤAWFĪ
- taḥwīl (A) : in Ottoman administration, the annual renewal of the diplomas of the governors of provinces, of the brevets of the MOLLĀs or judges in towns of the first class (~), and of the brevets of the timariots or holders of military fiefs. This task was carried out by an office in the chancellery. VIII 482a
- tahyast (Touareg) : a simple camel saddle, with a pommel in the form of a rectangular batten, used by the Touareg of the Sahara. III 667a
- tā'if → RAḤISH
- ♦ tā'ifat al-ru'asā : a guild of corsair captains which, for three centuries, furnished the Algerian treasury with the greater part of its resources. I 368a
- takayda (Tun) : a pointed woman's bonnet in Tunisia. V 746b
- taḳbīl → KĀBĀLA
- takbīr (A) : the saying of the formula *allāhu akbar*.
- ♦ takbīr al-iḥrām : the TAKBĪR with which the ritual prayer begins, and which puts the worshipper into a temporary state of special relationship with God. III 1053a; VIII 929a
- taḳdīr (A) : predestination. VIII 125b
- taḳhallus (A) : in onomastics, the pen-name adopted by a poet or writer. IV 181a
- In Persian prosody, the section of the KAŞIDA, also called *gurizgāh* and *maḳhlās*, where the poet turns from the prologue to the panegyric. IV 57b
- taḳhmīs (A) : in prosody, a five-line MUSAMMAT, i.e. a *mukhammas*, which is used to expand, to 'gloss', an existing poem. VII 661a
- taḳḥsīs (A) : the principle in which a particular prescription is preferred to a general prescription. IV 256a
- taḳīyya (A) : the precautionary dissimulation of one's faith, characteristic of shī'ism. I 1099a
- tāḳīyya (A) : the common skull cap worn, in the Arab East, by both sexes alone or

- under the head dress. V 741b; and → *ʿATABA*
- taḳlīd** (A) : 'imitation'; in theology, imitation of the Prophet, of his Companions and their pious successors. I 1039a; III 1173b
- In law, the unquestioning acceptance of the doctrines of established schools and authorities. A person bound to practise ~ is called *muḳallid*. II 890a; III 1026b
- In the science of diplomatic, ~ was a grade of appointment for high officials such as *WAZĪRS* and *ḲĀDĪS*, although under the Mamluks it was restricted to very special high officials such as the confidential secretary, *ḳatib al-sirr*. II 303a
- taḳlīf** (A) : in theology, the doctrine of individual responsibility. I 272a
- In Ottoman administration, *teklif* (pl. *teklālif*) was used synonymously with *RESM* 'taxes and dues introduced by the state'. VIII 486a
- ♦ *teklālif-i shāḳḳa* : 'onerous exactions', in Ottoman administration, exactions taken illegally by local authorities. VIII 486b
- taḳrīr** (A) : in the science of diplomatic, the documents (diplomatic notes) presented to the Ottoman government by members of the foreign diplomatic corps. II 314a
- In Ottoman administration, reports, e.g. those presented to the sultan by the Grand Vizier acting as representative of the government. VIII 481b
- taḳsīm** (A) : in music, a solo melodic modal improvisation entrusted to an instrumentalist. VI 97a
- taḳsīra** (A) : a short-sleeved jacket worn by both sexes in Syria and Palestine. V 742a
- taḳwīn** (A) : 'production'; in Ibn Sīnā, the production, with an intermediary, of corruptible beings. III 664b
- tāl** (H) : in Indian music, a cyclic time-measure punctuated by a stress pattern which is marked on a pair of drums. III 454a
- talā** (A) : in the terminology of childhood, 'the youngling of any kind; an infant until a month old or more' (Lane). VIII 821b
- ṭala'a** → *ṬIṬHAGHARA*
- ṭalāk** (A) : in law, repudiation of the wife by the husband, by way of a simple unilateral declaration. I 27b; II 836b; III 949b; IV 689a; and → *TĀLIḲ-TĀLĀḲ*
- ♦ *ṭalāk al-tafwīd* : in law, the right of the wife to divorce the husband. I 172b
- tālār** (P) : in architecture, a flat-roofed portico. I 616a; (*tālār*) a colonnaded verandah associated with private dwellings, where it usually provided an open and sheltered vista toward an enclosed garden, pool, or courtyard that served as the physical centre of domestic space. VIII 789a
- talā'um** (A) : in rhetoric, euphony. VIII 614b
- talbina** (A) : a dish similar to *harīra*, a gruel made from flour cooked with milk, but eaten at funeral meals by pre-Islamic Arabs. II 1059a; VII 908b
- taldjī'a** (A), or *ildjā'* : lit. putting under protection; in the first three or four centuries of Islam, the practice of the 'commending' by an inferior to a superior of a

- possession of which the former remains the legal owner but for which, by virtue of a tacit agreement, the latter is to be responsible vis-à-vis the administrative authority and more particularly the tax authorities. III 394a; III 1113a
- In law, a fictitious sale resorted to by a person who wishes to protect his possessions from possible confiscation. III 394a; III 1113a
- tālī** (A) : lit. follower; in *Druze* hierarchy, the Left Wing, the fifth of the five cosmic ranks in the organisation. II 632a
- In horse-racing, the name for the sixth horse in a horse-race, according to the order of finishing. II 953a
- In logic and arithmetic, the portion following the *MUḲADDAM*, i.e. the second of two numbers in a proportion. VII 492a
- ṭālīb** (A) : in *Mālikī* law, the plaintiff in a lawsuit. The defendant is called *maṭlūb*. II 171a
- ta'lik** (A) : 'suspension, hanging together'; in calligraphy, a script which is said to have got its name from its letters being connected to each other. According to Persian scholars, ~ is a compound of *TAWḲĪ'*, *RIḲĀ'* and *NASKH* scripts. It was used for writing books and letters, and in the *DIWĀNS* for official correspondence. It gave place to *SHIKASTA TĀLIḲ*. IV 1124a; there are two variants, Persian ~ and Ottoman ~. VIII 151b
- ♦ *ta'lik-ṭalāk* (J) : a Javanese legal institution by which the husband declares to his wife's guardian and the witnesses, immediately after contracting his marriage, that, if he leaves his wife for a certain time without providing for her and without sending her tidings, if he severely illtreats her or commits another unseemly act, then his wife is free to complain before the Muslim authority concerned. If there is evidence of her husband's failing in these respects, the authority states that a *TĀLĀḲ* has taken place. I 174a; VIII 433a
- tālīḳūn** : a copper alloy, which equals *μεταλλικόν*, and is probably identical with 'Chinese iron' (*khār ċini*, *hadid ċini*). Hot ~ dipped in water is said to drive flies off and to prevent eyelashes from growing again after they have been depilated with a pair of tweezers. VIII 111b
- talmīḥ** (A) : in rhetoric, allusion, which consists of alluding to famous passages in the *Qur'ān* or traditions, or in profane literature. A related figure is *IKṬIBĀS*. III 1091b
- talhīma** (A) : a woman's veil. V 769b
- ♦ *talhīmat al-bayād* : under the *Fātimids*, the distinctive dress of the chief *ḲĀDĪS*, who wore it along with the turban and *ṬAYLASĀN*. V 769b
- talwīn* → *TAMKĪN*
- ṭ'am* → *KUSKUSŌ*
- tama'** (A) : in classical Muslim administration, an issue of pay. II 79a
- tamattu'** (A) : 'enjoyment'; one of three methods of performing the pilgrimage, viz. by accomplishing the 'UMRA at the same time as the pilgrimage, resuming secular life and dedicating oneself once again to the pilgrimage. III 53b

taməlhəft → MILHAFĀ

tamgha (P): in the Ottoman empire, ~ refers to market dues, the tax levied on all kinds of goods bought and sold in cities, on woven stuffs and slaughtered animals, and normally referred to as *tamgha-i siyāh* 'black *tamgha*'. I 861b; II 147a; also *tamghā* or *tamghā*, a Mongolian tax on trade and urban crafts, possibly originally a poll-tax on urban dwellers and merchants. IV 31a; IV 1050a; and → BĀDJ-I TAMGHĀ

tamhid → TASHBĪH

ta'miya (A): cryptography. VII 257b

In rhetoric, mystification. VIII 427a

tamkin (A): 'strengthening, stability'; in mysticism, the spiritual act of endurance and stability, contrasted, according to al-Hudjwiri, with *talwin* which indicates a change, an alternating transition from one state to another. III 84b

tamliṭ → IDJĀZA

tamma (Mon), or *tanma*: in the Mongolian army, contingents selected from the total available Mongol power. Their purpose was to maintain and extend Mongol rule, and they were initially stationed on the steppe-sedentary borders. Some ~ units later formed the bases of the permanent armies of the subsidiary khānates into which the Mongol empire was divided. VII 233a

tamr (A): dried dates. A basic, and sometimes the only food for Arabs in early times, dates were eaten also fresh (*ruṭab*) or when they were beginning to ripen (*busr*); a special variety called '*adḡwa* were considered to be a sovereign remedy against poisons and sorcery. II 1058a

tamṭhil (A): in rhetoric, the assimilation of one thing to another, e.g. *nakī al-thawb* 'clean of clothing' meaning 'exempt from moral vice'. IV 249a ff.; V 117a; a simile. II 825b

tamyiz (A): the faculty of 'discernment'; in the terminology of childhood, the faculty which enables the child to grasp ideas and thus to distinguish between good and evil. VIII 822b

In the context of the Almohad movement, the methodical and stringent elimination of real or suspected dissidents, which took place in 523 or 524/1128-9. III 959b

tamzak (Touareg): among the Touareg, a camel's saddle, more luxurious than the TARIK. III 667a

tanāb → AṢḤ

tanāsub → MUNĀSABA

tanāsukh (A), or *nāsukhiyya*: in theology, the doctrine of reincarnation, metempsychosis. II 136b; IV 45a; VIII 146a; VIII 147b; and → RADJĀ

tandjir (A): a vessel in which sweetmeats were commonly made, used in the mediæval kitchen. A special type of MUSTAWKAD 'fire-place' was recommended for the preparation of sweetmeats, which required long cooking over low heat with much stirring, for the shape and position of this *mustawkad* made it easier

to hold the pan and control the heat. VI 808a

tanib (A): in North Africa, a man who, to safeguard his rights, to escape from justice or to save his life, leaves the clan of his birth, alone or with his family, and goes to establish himself in a different tribe which promises to assist him. The term is linked with *ṭunub* 'tent-cord', the suppliant being obliged, originally, to touch at least a cord of the tent of the one to whom he appeals. S 78b

tanka: in numismatics, an Indian coin. Originally of silver, the ~ became a copper denomination under the Dihli sultan Shīr Shāh. VIII 618a

tanma → TAMMA

tannūr (A): a domestic baking oven of Mesopotamian origin. Cylindrical and beehive shaped, it gave the appearance of a large, inverted pot, from which it probably evolved. V 42b, VI 807b; also, the large stove-shaped candelabra made in Egypt, frequently found in mosques, and made of gold, silver or copper. VI 665b; any place from which water pours forth. VIII 437b

ṭantūr (A), or *ṭartūr*: a high conical cap resembling a mitre, worn by ṣūfis in the Arab East. V 742a

In Algeria, a high brimless hat which was part of the uniform of the Turkish military élite. V 745b

Among the Druze, a high pointed woman's headdress of wood, horn, or metal, once very common. V 742a

tanwin (A): in grammar, nunation. VIII 121a

tanzih (A): 'withdrawal'; in theology, denying God any resemblance to anything. I 410b

tanzil (A): a revelation to be proclaimed publicly to mankind. I 1099a

Among the Ismā'īliyya, the outward revelation, represented by the Prophet, as opposed to the TA'WIL 'inner truth', represented by the IMĀM. II 631a

ṭapu resmi (T): in the Ottoman empire, an occasional (BĀD-I HAWĀ) tax paid on entering into possession of a ÇİFTLIK. II 147a

ṭaradiyya (A): in literature, the genre of the cynegetic poem. I 1154b

ṭaraf (A, pl. AṬRĀF): province. I 924b

In the science of tradition, the ~ is the gist, or most salient feature, of a tradition. VII 706b; and → AṬRĀF

♦ ṭarafdār (Ind.P): under the Bahmanis, the governor of a province originally responsible for both the civil and military administration of the province, and under whom the commanders of the forts were placed. During the century that followed the establishment of the dynasty, the power of the ~ was greatly curtailed. I 924b

♦ ṭarafān (A), or *ḏhu 'l-ṭarafayn*: in prosody, in the context of MU'ĀKABA, to describe the case e.g. in the RAMAL metre, of both the first and the last cord of the foot *fā'ilātun* being shortened, thus *fā'ilatu*, when the preceding and following cords are not shortened. VIII 747b

tarāna (P): in Indian music, a song composed of meaningless syllables. III 453a; a

- term of pre-Islamic origin which denoted songs intended for feasting and wine. VIII 579b; and → RUBĀ'Ī
- tarannum (A): in singing, the lengthening of the final vowel in the KĀFIYA MUTLAQA. IV 413b
- tarassul (A): 'correspondence'; in calligraphy, the name given by the DĪWĀN secretaries to a plainer form of the SHIKASTA TĀLIQ. IV 1124a
- tarastudj → BARASŪDJ
- taraza (N.Afr), or *tarazala*, *tarazal* : a wide-brimmed straw hat for both sexes, worn in Morocco and Algeria. V 746b
- tarazal, tarazala → TARAZA
- tarbi' (A): in astrology, the quartile aspect. IV 259b
- tarbiya → MĀĀRIF
- tarbūsh (N.Afr): hats of various types for men, worn in North Africa. V 746b
- tardjiya (A): the eulogy *radiya 'llāhu 'anhu*, which it is a duty to pronounce when one mentions the name of a Companion of the Prophet. VIII 828b
- tardjahār (A): a bowl with a graduated orifice in its underside that submerges in a given period, an ancient device for measuring time. S 373a
- tardjama (A, pl. *tarādjīm*): in literature, a term in titles introducing a biography; 'ilm al-tarādjīm is a branch of historical research, sometimes confused by the Twelver shī'is with 'ilm al-ridjāl (→ RIDJĀL). III 1151a; VI 349b
- In the science of diplomatic, the designation of the sender in the address, 'UNWĀN, which developed from the simple *akhūhu* or *waladūhu* to *al-mamlūk al-Nāsiri* etc. II 302a
- ♦ 'ilm al-tarādjīm → TARDJAMA
- tardji' (A): in music, the refrain of a song. II 1073b
- In Persian literature, a refrain poem, also called *tardji'-band*, a variation of the KAŚĪDA written in a single metre composed of parts which each have their own rhyme and are separated by a distich (*tardji' band*) that often serves as a refrain, *wāsiṭa*. I 677b; IV 715a
- ♦ *tardji'-band* → TARDJĪ'
- tarfil (A): in prosody, a deviation in the metre consisting of the addition of a moving and a quiescent consonant, a *sabab khafif* (→ SABAB); thus *mutafā'ilun* becomes *mutafā'ilātun*. I 672a
- tarḥa (A): a large, dark head veil that hangs all the way down the back, worn by women in Egypt. V 742a
- ta'ridj (A): in classical Muslim administration, an addition register, showing those categories which need to be seen globally, arranged for easy addition, with totals. Receipts for payments made are also registered in the ~. II 78b
- ta'rif (A): in literature, a term for biography, appearing in the title of lives of saints, possibly for reasons of discretion, in a period where MANĀKĪB seems to be confined to the hagiographical sphere. This term seems to be particularly common in Morocco. VI 349b; and → ĀLA; MADĪH

- tarik (Toareg): among the Touareg, a camel's saddle with a pommel in the form of a cross. VI 667a
- tarika (A, pl. *ṭuruk*): path; method of instruction, initiation and religious exercise; also, a religious brotherhood which forms the organised expression of religious life in Islam. II 164a
- ♦ *tarika khitābiyya* : 'way of eloquence'; a form employed in Qur'ānic preachings. II 447a
- ta'rikh (A): history; dating.
- In the science of diplomatic, ~ 'dating' is one of the parts of a Turkish document; it is marked by means of an Arabic formula, e.g. *tahrir<sup>an</sup> fi* and is followed by the decade of the month, the name of the month, and the year. II 307a; II 315a
- In Turkish, a chronogram, consisting of a group of letters whose numerical equivalents, added together, provide the date of a past or future event, known in Arabic as *RAMZ*. III 468a
- ♦ *ta'rikh-i ilāhi* (P 'Ilāhi Era'): the 'divine era', introduced by the Mughal emperor Akbar in 992/1584. The first year of this solar year was the year of Akbar's accession, 963/1555-6. S 410b
- tarḥ (A), also *darb* : lithomancy. The technicalities of this cleromantic rite are unknown to us, but it is supposed to have consisted of casting pebbles (*ḥaṣā*) on the sand and of interpreting the patterns they made, or the signs which are given by the way they fell on top of each other. Instead of pebbles, grain or nuts could be used. From the marks made by the pebbles on the ground, lines were traced in the sand, and from this there has been a gradual development which ultimately results in making *tarḥ bi 'l-ḥaṣā* the synonym of *khaff bi 'l-raml*, i.e. geomancy (→ KHATT). IV 1128b
- tarkhāniyyāt (A): in the science of diplomatic, concessions granting aged officials exemption from taxes, and possibly also a fixed salary, in the classical period. II 303b
- tarkib-band (P): in Persian literature, a refrain poem like the TARDJĪ', but called a ~ if the refrain differs in each instance where it occurs. I 677b; VII 662a; and → MUSADDAS
- tarma (A): a gallery, or wide room, giving on to the courtyard of a house through three bays. II 114a
- tarrahi (A): in art, designing; in the context of pictures, the production of the underdrawing. VIII 451b
- tartib → KĀNŪN
- tarṭūr → ṬANTŪR
- tasāhuk → SHĀK
- tasallum → KABḌ
- taṣdir → ṢADR
- tasdis (A): in astrology, the sextile aspect. IV 259b

- tasfır (A) : the art of bookbinding. VIII 150b  
 taṣḥahhud (A) : the Islamic affirmation of faith. VIII 929b  
 taṣḥīb (A) : in literature, ~ is frequently used as a simple synonym for *ghazal* and *nasīb*. II 1028a; IV 714b; in Urdu literature, ~ is the prelude of the *kaṣīda*, also, but less frequently, called *tamhīd*. V 958b  
 In rhetoric, ~ is synonymous with *ibtidāʾ* 'introduction, prologue', in its widest sense. III 1006a  
 taṣḥīb (A) : in theology, the comparing of God to the created; anthropomorphism. I 410b; III 160a  
 In rhetoric, a simile. IV 249b; VIII 614b  
 For ~ in grammar, → *ālā*  
 taṣḥīd → *SHADDA*  
 taṣḥīf (A) : in rhetoric, paronomasia based on modifications of the graphic representations of two words and not on sound. II 825b  
 taṣhlama (T) : in Turkish folk poetry, a satirical genre, which has social injustices as one of its main targets. III 358a  
 taṣhrīf → *KHĪṢ*  
 taṣḥt-dār (P) : the 'keeper of the washing vessels'; a palace officer under the Ghaznavids and the Saljuqs. II 1082a  
 ta'sis (A) : in prosody, an *alif* of prolongation placed before the rhyme letter, *rawī*, and separated from it by a consonant which may be changed at will. IV 412a  
 tasmiya → *BASMALA*  
 taṣrī' (A) : in prosody, internal rhyme, a shortening or lengthening of the last foot of a rhyme appearing at the end of the first hemistich, in order to make it conform to the pattern of the last foot of the second hemistich. II 825b; IV 413b  
 taṣrīf (A) : in rhetoric, the transformation of a root (into various *awzān*). VIII 614b; and → *NAḤW*  
 taṣrīḥ (A) : in mysticism, an unequivocal declaration of one's feelings and intentions, seen as the opposite of *ramz* (→ *ISHĀRA*) VIII 428b  
 taṣṣūdj : in Sāsānid and early Islamic 'Irāk, a sub-province, subdivision of a *KŪRA* 'province'. The ~ was in turn divided into *rustāks* 'district'. VIII 636a  
 taṭhlīṭh (A) : in astrology, the trine aspect. IV 259b; VII 794b  
 ta'tīl (A) : 'stripping'; in theology, ~ is applied to the denial of attributes, that is, the assertion that God does not possess attributes of power, knowledge, speech etc. which are distinct from His essence. I 334a; I 411a; III 953b  
 tā'ūn (A) : the plague. VIII 783a  
 tāwāf (A) : the circumambulation of the Ka'ba during the pilgrimage. III 35a  
 ♦ tāwāf al-ifāda : the circumambulation of the Ka'ba on 10 *Dhu* 'l-*Ḥijja*, after the sacrifice, III 35b; VII 169b  
 tawakkul (A) : in mysticism, trust in God to such an extent that one does not support oneself. VIII 596a; submission to the divine will. VIII 691b  
 tawallud (A) : 'engendered act'; according to the Mu'tazilite Bishr b. al-Mu'tamir,

~ is an act prompted by a cause which is itself the effect of another cause. Thus, in the act of opening a door with a key, there is first a voluntary act, then the movement of the hand which turns the key, and lastly that of the key which turns the tongue of the lock. This last movement is an engendered act for it does not emanate directly from a voluntary decision. I 413b; I 1243b

taw'amān → *DJAWZĀ'*

tawāshī (A) : in the Ayyūbid army under Ṣalāḥ al-Dīn, fully-equipped cavalrymen. I 797b; II 507a; VIII 468a; a eunuch I 33a; IV 1088a

tawātur (A) : in law, a form of testimony which consists of the affirmation of a fact by a number of persons so large (a minimum of twenty-five is generally accepted) as logically to exclude any possibility of fraud or lying. The ~ is superior to all other modes of proof with the exception of confession. II 171b

tawb (A) : unbaked brick. I 1226b

tawbīr (A) : an instinctive attempt by a hare to blur its tracks by placing its body weight on the back foot only. The back foot has a pad which is covered with hair and thus prevents the toes and claws from marking the ground. S 85a

tawdjih (A) : in prosody, the vowel before the quiescent rhyme letter; according to others, also before the vowelless rhyme letter. IV 412a

tawf (A) : a raft of early 'Abbāsī Mesopotamia, similar to the *KELEK*. VIII 810b

tawḥīd → *MUWAHHIDŪN*; *NĀTIQ*

ta'wīl (A) : interpretation of the Qur'ān. IV 147a; and → *TANZĪL*

tawīl (A) : lit. long; in prosody, the name of the first Arabic metre. The ~ forms, with the metres *basīf* and *madīd*, the group of metres whose hemistichs consist of 24 consonants each. I 670a

In numismatics, the name of a coin in Ḥasā, on the Arabian peninsula, which is only an inch long and of very base silver, if not copper, without any trace of inscription. V 684a; and → *KALANSUWA*

tawḳ → *HADJRA*; *SHĀ'IRA*

tawḳī' (A, T *tewkī'*) : in calligraphy, a variety of the *THULUTH* script, with its letters somewhat more compressed and rounded. This script was used in Persia for the final page, sc. that with the colophon showing the date and place of copying and the scribe's name, of elongated format Qur'āns. IV 1123b; for Turkish diplomatic practice, a specific technique for writing more formal and solemn documents. The script used was the *DĪWĀNĪ*, also known as *tewkī'* in its various forms. II 315b; VIII 151b

In the science of diplomatic, ~ seems originally to have been the ruler's signature, which was appended in the chancellery. Later on, ~ was also used for letters of appointment, quite generally to begin with, but later only for the lesser officials. II 303a; into the 10/16th century, ~ in the *corroboratio* refers to the seal; not until the 11th/17th century was ~ replaced by the (long overdue) expression *MUHR*. II 311b; and → *IMDĀ*; *ITLĀKĀT*

♦ tawḳī' alā 'l-*kīṣā* : in the science of diplomatic, the decision of petitions in

- open court, said to have been the custom even in Sāsānid times. II 303b
- tawriya (A) : in rhetoric, mispointing information for secrecy. VIII 427a
- tawthīk → MIKRAN
- tāwūs (P 'peacock') : a pandore viol from India, with the *ESRĀR* one of the two best-known examples. The ~ is practically identical with the *esrār*, but is adorned with the figure of a peacock at the bottom of the body of the instrument. VIII 348b
- tayammum (A) : ritual purification with sand, soil, or dust, allowed when water is unavailable. II 1104a; VI 709b; VIII 926b
- taylasān (P) : a headshawl worn over the turban, worn in mediaeval Islam particularly by religious scholars and notables in the northern and eastern parts of Iran and even by the common folk in Fārs. V 747b
- tayy (A) : in prosody, a deviation in the metre due to the suppression of the fourth consonant of a foot. I 672a
- tayyāra (A) : 'flyer', a name describing a kind of skiff used in mediaeval Mesopotamia. VIII 811a; and → BĀD-I HAWĀ
- tayyibāt : 'jocose poems', a genre in Persian literature, defined by classical Persian literary critics according to its contents rather than to its form. III 355
- tazakkara → MUSTAKRIŞH
- ta'zir (A) : in law, discretionary punishment by the *KĀDĪ* in the form of corporal chastisement, generally the bastinado. II 519a
- ta'ziya (A) : in literature, a letter of condolence addressed to the parents of the deceased, becoming frequent from the 2nd/8th century onwards. When it is in verse, it is virtually indistinguishable from the *MARTHIYA*. VI 605a
- In Persian literature, the passion play, the occurrence of which is not documented before the late 12th/18th century. IV 50b
- tazkiya (A) : in law, the procedure for substantiating the 'ADĀLA of witnesses, also called *ta'dil*. I 209b
- ♦ al-tazkiya al-'alāniyya : the second stage of the procedure known as TAZKIYA, in which the persons who received a sealed envelope in the first stage (→ AL-TAZKIYYA AL-SIRRIYYA) appear at the public hearing to confirm their former attestation. I 209b
- ♦ al-tazkiya al-sirriyya : the first stage of the procedure known as TAZKIYA, in which the judge proceeds to a secret investigation, by sending a question in a sealed envelope to qualified persons. I 209b
- tebriya → TABRĪ'A
- tegmust → LITHĀM
- tekke → KHĀNKAH
- teklif → TAKLĪF
- telkhīş (T, < A) : in Ottoman administration, memoirs, e.g. those presented to the sultan by the Grand Vizier acting as representative of the government. The officer to whom they were given was called the *telkhīşdjī*. VIII 481b ff.

- ♦ telkhīşdjī → TELKHĪŞ
- temlik-nāme (T) : in the Ottoman empire, a special diploma issued by the sultans, recognising proprietary rights on waste land as well as on running water and springs within the area delimited by the document. V 878b
- tennüre (T) : in Ottoman Turkey, a long dervish's robe without sleeves. V 752a
- terlik (T) : in Ottoman Turkey, the most popular shoes, worn by men and women, without heels or quarters slightly raised at the end, in leather or material and often decorated. V 752b
- teslim taşl (T) : 'stone of submission', the name given to a small, twelve-fluted disc worn on a cord, sometimes with smaller stones strung along the cord, around the neck, and given to the young Bektāshī dervish at the end of his novitiate. VIII 244b
- tostmal (N.Afr) : a fringed head scarf for women worn in Libya. V 746b
- tewkī' → TAWKĪ'; TUGHRA
- ♦ tewkī'i → NISHĀNDJĪ
- thabat → FAHRASA
- thākur (H) : an honorary title, used to address the Hindus of the Lohana caste. VIII 307a
- thānāyā (A) : in anatomy, the incisors. VIII 695b
- thānī (A) : the name for a foal between two and three years old. II 785a
- thā'r (A) : punitive raids of retaliation, one of the Bedouin's warlike activities. II 1055a
- tharid (A) : a dish consisting of bread crumbled into a broth of meat and vegetables, associated with the tribal tradition of the Quraysh and said to be among the favourite dishes of the Prophet. II 1059a
- thawāb (A) : in theology, recompense, especially with reference to the next world, usually only in a good sense. II 518a; and → 'IWAḌ
- thawābit → AL-KAWĀKIB AL-THĀBITA
- thawb (A, pl. *thiyāb*, *athwāb* 'clothes') : in early Islam, a general word for garment and fabric. V 733b; in modern times, a basic tunica worn by both sexes throughout the Middle East; a woman's dress. V 742a
- thawr (A, < Gk) : in astronomy, *al-* is the term for Taurus, one of the twelve zodiacal constellations. VII 83a
- thayyib (A) : a girl over the age of puberty who is no longer virgin, being either widowed or repudiated. III 17a
- thika (A) : 'trustworthy'; in the science of tradition, the highest quality of a reliable transmitter of tradition. II 462a; VIII 900b; VIII 983a
- thiyāb → KUMĀSH
- thughūr (A, s. *thaghr*) : lit. gaps, the forward strongholds in the frontier zone which extended between the Byzantine empire and the empire of the caliphs in the north and north-east of Syria. I 761a; II 503a; VIII 603a; VIII 869b; and → 'AWĀŞIM

In naval science, strategic ports. S 120a

thulth → NIŞF

thulth (A): lit. one-third; in calligraphy, a script which is generally said to have derived its name from being based on the principle of a third of each letter being sloping. It was and is still used for every kind of frame and for book titles in all Muslim countries. IV 1123b; VIII 151b

thum (A): a measure used in Muslim Spain for weighing olive oil. A ~ contained 2 1/4 Spanish ratls (503.68 g), i.e. 1.12 kg. VI 121a

thunā'iyāt → MUTĤANNAYĀT

thurayyā → NADJM

tibāra (H): a Hindi term also applied to Muslim buildings in India, for a hall with three adjacent bays or doors. V 1214b

tifl (A): child; according to Lane, 'a child until he discriminates...after which he is called *ṣabiyy*' or 'a child from the time of his birth...until he attains to puberty'. VIII 821b

tillis (A): a measure of capacity which was used in Egypt in the caliphal period for measuring grain. VI 119a

timār → SERBEST

timtim → NAḲAD

tin akhdar → NİL

tinfisa (A): a kind of carpet with a pile. S 136a

tinnin → DJAWZAHAR

♦ dhanab (al-tinnin) → DHANAB

♦ ra's (al-tinnin) → RA'S

tira (K): a subdivision of the Kurdish tribe which can be best described as a political group, not to be confused with the *hoz*, a group of the same lineage. The ~ is subdivided into many *khel*, each *khel* composed of twenty to thirty tents or households united by economic links as well as by family links. V 472a

tira (A): originally, the observation and interpretation of the spontaneous flight, cries and perching activities of certain birds, used in divination; evil presentiments aroused by the contents of a phrase or a song are generally also grouped under this head. A whole literature, essentially of poetry and proverbs, created to dissuade man from following the ideas inspired in him by ~, and to which all men are subject, is derived from the term. II 758b ff.; IV 290b

tirāz (A): silken fabrics and brocades designed for ceremonial robes. I 501a; embroidery, especially embroidered bands with writing in them; an elaborately embroidered robe, such as might be worn by a ruler or his entourage. ~ garments were bestowed as tokens of royal favour and were among the standard gifts brought by diplomatic embassies to other rulers as part of foreign policy. III 219a; V 736b; S 341b

In the science of diplomatic, ~ was the term for the introductory protocol in diplomatic documents, with considerable variety in the wording. The purpose

seems to have been to endow the document with a certain authenticity. From the 4th/10th century, the ~ was omitted altogether. It is also called *iftitāh*. II 301b

tirkash (P): in archery, a quiver made of horse-hair, used by archers from the province of Gilān. IV 799b

tirs (A): parchment from which the original text had been washed off and which then was written on again. II 540b; VIII 408a

ti's (A, pl. *tu'ūs*): in the Arabian peninsula, a dune bare of vegetation. A larger dune is called *nakā*. II 537a

tölā : a Mughal measurement of weight equalling 185.5 g. II 121a

toy (T): a public feast given by the ruler, a practice that was apparently introduced into the Islamic world by the Saljuks from the custom among the pastoral nomads of Eurasia. The institution was also known as *shölen* or *ash*. VI 809b

tozluḳ (T): breeches worn by men as an outer garment in Ottoman Turkey. V 752b

trimūlin (A): in zoology, the arenicol, a small beach worm (*Arenicola marina*), often used as bait in fishing. VIII 1022a

tūb (A): in the Muslim West, a lump of earth or an unfired brick, whence Sp. *adobe*. In Egypt, ~ is used as a synonym of *ādurr* 'fired brick'. V 585b

tuḍhri (A): in music, a trill. II 1073b

tufangci (T): in the Ṣafawid and Ottoman military, a musketeer. I 8a; I 1068a; VIII 786a

tuḡhra (T, A *tuḡhrā*): in the science of Turkish diplomatic, the device or the sign of the sultan, also called *nishān-i humāyūn*, *tewki* and '*alāmet*, and of different design for each sultan. It contains the name of the sultan and all his titles and other distinctions with the formula *muzaffar dā'ima*, encased in an ornamental design, always with the same motifs and shape. II 314b; IV 1104b; V 232b; VIII 62a

In Ottoman administration, chancellor. VIII 62a

♦ tuḡhra-keṣh (T): in Ottoman administration, a clerk especially assigned to drawing and painting the TUḠHRA. II 314b

tuku (J): the remnant of a bride-price in Java. I 174a

tuḷma (A): 'flat bread'; in ancient Arabia, a kind of pancake cooked on a heated stone. V 41b

tümān (P): in numismatics, the unit of account which formed the basis of the Persian currency system during the period of Ṣafawid rule; its value was fixed at the currently-established weight of 10,000 silver dinārs. The weight of the ~ was customarily expressed as a fixed number of *MITHKĀLS* or *nukhūds* of refined silver which could then be converted into coin with the value of 10,000 dinārs. One *mithkāl*, weighing approximately 4.60 gr., was equal to 24 *nukhūds* which each weighed about 0.192 gr. VIII 790a

tumāntök : in Muslim India, a standard appearing in Mughal court ceremony, resembling the common 'ALAM but with its shaft adorned with Tibetan yak-tails. VI 533b

- tūmār (A, < Gk) : a sixth of a papyrus roll, the smallest piece used in the trade. IV 742a; V 173b  
 tunbūr (A) : a lute with a long neck. V 234a  
 tunkus (A) : in zoology, the tench. VIII 1021a  
 tunub → ṬANĪB  
 tūp-khāna (P) : in the Ṣafawid military, artillery. VIII 786a  
 turba (A, T *tūrbe*), or *kūmbed* : a tomb surmounted by a dome, ~ is the classical word which was driven out of use by *qubba*, until it was again popularised by the Turks. V 289a; VI 652b; VIII 964b  
 türkū (T) : a type of folk-poetry of Anatolia. I 677b; VIII 2b  
 turundjān → NUḤĀM  
 tutkavul → RĀHDĀR  
 tuyugh (T), or *tuyug* : in Turkish literature, a type of quatrain, similar to the RUBĀ'Ī. I 677b  
 tuyūl : in mediaeval Persia, temporary grants in return for services. They frequently carried with them the right to collect (as well as to receive) the taxes, and rights of jurisdiction. III 1089b; IV 1043 ff.  
 tuzghū → SA'URI

## U

- ubna → LŪṬĪ  
 'udār (A) : part of the ancient Arabs' repertoire of fabulous animals, the ~ was a male whose habit was to make men submit to assaults, which proved mortal if worms developed in the anus of the victim. II 1078b  
 'udiya (A) : 'having a single tent-pole'; among the Tiyāha in the Arabian peninsula, a tent whose ridge-pole rests on a row of three poles. The *Shbā'* call it a *gotba*. IV 1148a  
 udj (T) : frontier. II 1044b; under the Ottomans, a military post. VIII 608b  
 udm (A), or *idām* : a condiment, eaten with bread by pre-Islamic Arabs. II 1058a  
 'udūl → 'ADL  
 'uhda (A) : in Egypt under Muḥammad 'Alī, an estate consisting of bankrupt villages whose taxes were collected by their new landholders rather than by members of the government. II 149a  
 uḥdjiiyya (A, pl. *ahādji*) : 'riddle, conundrum', one of three kinds of literary plays upon words, the others being *luḡh* and *mu'ammā*. The term denotes a simple guessing game, e.g. 'guess what I have in my hand', but can also mean a type of enigma fairly close to the *luḡh*. Thus for *salsabil* 'wine' : 'What is the alternative sense meant by the person setting forth a riddle when he says: ask (= *sal*) the way (= *sabil*)?' V 807a

- 'uhūd → 'AHD; 'AHDNĀME  
 'uḳāb (A) : the Prophet's flag, according to the traditional literature. I 349a; and → NUṢHĀDIR  
 'uḳda → DJAWZAHAR  
 uḳhuwān (A) : the chrysanthemum; ~ is also used to render the *παρθέλιον* of Dioscorides, by which we should probably understand the medical *Matricaria chamomilla*, still in use today. S 114b  
 'uḳkāl → 'AḲIL  
 uḳsūṣa → ḲİŞŞA  
 ūlak : an Özbek sport in which men on horseback battle to carry the carcass of a cow to a goal, played at the celebration of weddings and circumcisions. VIII 234b  
 'ulamā' (s. 'ālim) → FAKĪH  
 ulu beg (T) : 'senior lord'; in Saldjūk and early Ottoman administration, the designation for the father of the ruling family in his capacity as ruler of the state. It was he who concluded treaties, struck coins and was apparently commemorated in the Friday public prayer. VIII 192b  
 'uluww → ISNĀD 'ĀLĪ  
 'umda (A, pl. 'umad) : in 19th-century Egypt, the term for veteran masters in the guilds. S 409b  
 umm (A) : mother.  
 In astronomy, the inner surface, usually depressed, on the front of the astrolabe, enclosed by the outer rim, ḤADJRA. I 723a  
 ♦ umm karn : in zoology, the trigger fish (*Balistes*). VIII 1021a  
 ♦ umm salīm : in zoology, the bifasciated lark. I 541b  
 ♦ umm al-shabābī : in zoology, the barbel (*Barbus sharpeyi*). VIII 1021a  
 ♦ umm walad : the title given to a concubine who has a child by her master. I 28a  
 ♦ umm zubayba → KHARŪF AL-BAHR  
 umma (A) : as a Qur'ānic term, ~ denotes the nation of the Prophet, the Community. II 411a  
 'umra (A) : the Little Pilgrimage, in contrast to the ḤADJ, the Great Pilgrimage. It consists of walking seven times around the Ka'ba, praying two *rak'as*, a sequence of actions performed in the ṢALĀT, facing the *maḳām Ibrāhīm* and the Ka'ba, and finally traversing seven times the distance between Ṣafā and Marwa. III 31b; III 35a  
 'umrā (A) : as defined by the Hanafi, Shāfi'i and Hanbali schools of law, a gift with full ownership but as a life interest, the donee undertaking to restore the property on his death, at the latest. In the Māliki school, ~ is a gift of the usufruct and as such valid; it thus becomes very hard to distinguish it from 'āriyya 'loan for use'. III 351a  
 ūniks (A, < Gk) : in zoology, a kind of water-snail, valued because of its aroma. VIII 707a

'unwān (A) : direction or address.

In the science of diplomacy, the ~ is part of the introduction of documents.

Kalkāshandī collected fifteen different forms of the ~. II 302a

'urafā' → 'ARIF

urdjūza → RADJAZ

urdu (U, < T ORDU), and *zabān-i urdu* : in South Asia, the term used to designate the mixed Hindustani-Persian-Turkish language of the court and the army; now the Urdu language of a large proportion of the Muslims in the subcontinent. VIII 174b

'urf (A, P) : in Persia, administrative regulations on matters of penal law, obligations and contracts, issued by Muslim rulers, called *ḡANŪN* in Turkey. I 170a; and → 'ĀDA

urfi (A) : in zoology, the braze orphe, whose Arabic term is found again in the Latinised nomenclature to specify a sub-species limited to a particular region (*Pagrus orphus*). VIII 1021b

'urfut (A) : the name of a thorny shrub which exudes an evil-smelling resin. III 587a

urka (A), or *ḡattal* : in zoology, the orc or grampus, one of the marine mammals or cetaceans. VIII 1022b

'urs (A) : in the Indo-Pakistan subcontinent, a feast held in honour of a saint. VI 896b; among the dervishes, a celebration to commemorate a dead saint. VIII 416a

'urwa (A), or *habs* : part of the suspensory apparatus of the astrolabe, ~ is the handle, which is affixed to the point of the *KURSĪ* so that it can be turned to either side in the plane of the latter. I 723a

usbūr (A) : in zoology, the spard fish. VIII 1021a

'ushb → 'ASHSHYĀB

ushnān (A) : a perfumed (powdered, pasty?) mixture for washing and scenting the clothes and hands, used in mediaeval times. VIII 653a

'ushr (A, T 'ōsher) : in the Ottoman empire, the main land tax for Muslims, a tithe of the produce. VII 507b

usturbān (P) : the Persian equivalent of the Arabic *djummāl* 'camel-driver', 'owner and hirer of camels', 'a dealer in camels'. S 241b

üşküf (T) : in the Ottoman empire, a high *KŪLĀH* 'cap' worn by the Janissaries. Its rear part fell in the form of a covering on the back, a ribbon ornamenting it at the base where a metal case for the officer's spoon or plume was also fixed. V 751b

usrub → RAŠĀŞ

ustūl (A) : in the Arab navy, the term for a fleet. S 120a

ustūra (A, pl. *asāṭir*) : legend, myth. III 369a

♦ *asāṭir al-awwālīn* (A) : a Qur'ānic phrase meaning 'stories of the ancients', suggesting a set expression that had been long in use. Its meaning hardly in

doubt, most of the discussion has concerned its derivation, for *asāṭir* was a plural without singular. Nowadays the term has been reinstated in the singular form *ustūra*. III 369a; S 90b

ušūl → AŞL

♦ *ušūliyya* → AKHBĀRIYYA

üzengi ḡurčisi → RIKĀBDĀR

uzuk, or *üzuk* : in Muslim India, a royal seal (a 'privy' seal), kept often either by one of the royal ladies or by a trusted official. II 806a; a small round seal for decrees relating to titles, high appointments, *DJĀGĪRS* and the sanction of large sums. VII 473b

## V

vār : in Muslim Pandjābi literature, an historical ballad. VIII 256b

## W

wā-sūḡht (P) : in Persian poetry, a genre in which the theme was the lover's turning away from the beloved. VIII 776a

wabā' (A) : cholera. VIII 783a

wabar (A) : 'camel skin'.

♦ *ahl al-wabar* : 'the people of the camel skin', a designation for nomads, as opposed to *ahl al-madar*, i.e. the sedentaries. V 585a

waḡah → DJUDHĀM

waḡda' → ŞĀLIḤ

wadhāri : an expensive cloth of cotton woven on cotton made in the Transoxanian village of Wadhār, which was made into a light resistant type of yellow overcoat, very popular in winter. VIII 1030b; S 176b

wādī (A, pl. *widyān*) : a watercourse filled only at certain times of the year; stream channel. I 538a; VII 909b

wādjib (A) : in theology, a synonym of *FARD* 'a religious duty or obligation', the omission of which will be punished and the performance of which will be rewarded. The Hanafi school, however, makes a distinction between these two terms, applying *fard* to those religious duties which are explicitly mentioned as such in the Qur'ān and the *SUNNA*, or based on consensus, and ~ to those the obligatory character of which has been deduced by reasoning. II 790a

- wafḍa (A) : originally, a shepherd's leather bag; in archery, a quiver made from skin entirely, with no wood in its construction. IV 800a
- wāfir (A) : in prosody, the name of the fourth Arabic metre. I 670a
- wafk (A, pl. *awfāk*) : in sorcery, a square, in the field of which certain figures are so arranged that the addition of horizontal, vertical and diagonal lines gives in every case the same total (e.g. 15 or 34). II 370a
- waḥḍa (A) : oneness.
- ♦ waḥḍat al-ṣuhūd : 'the oneness of witness', a main line of mysticism, of which al-Ḥallāj was the exponent. I 416a; III 102a; monotheism. I 297b
  - ♦ waḥḍat al-wuḍūd : 'the oneness of existence', a main line of mysticism which came to dominate from Ibn 'Arabī onwards. I 416b; III 102b; pantheism. I 297b
- wāhid (A), or *fard*, *muḥḍad* : in grammar, the singular. II 406b
- wahm (A) : estimative faculty; imagination. I 112a; III 509b; 'whim'. VIII 953a
- ♦ wahmiyyāt : the science of *fantasmagorica*. VIII 105b
- waḥshī (A) : the part of the point of the nib of a reed-pen to the right of the incision. IV 471b; and → GHARīb
- ♦ waḥshīya : bestiality. II 551a
- waḥy → ILHām
- wa'id (A) : the Khāridjite and Mu'tazilī doctrine of unconditional punishment of the unrepentant sinner in the hereafter. VII 607a
- wakf (A, pl. *awḳāf*), or *hubūs* : in law, a domain constituted into a pious endowment. I 661a; VIII 512b; and → KAṭ'
- wakil (A, pl. *wukalā'*) : agent; in the context of the pilgrimage, the ~ is especially used to designate an agent of the *muṭawwifin* (→ MUṬAWWIF). His task is to meet pilgrims arriving in Djudda, help them choose a *muṭawwif*, be responsible for them in Djudda until they depart for Mecca and again when they return to Djudda. Like the *muṭawwifin*, the *wukalā'* are organised in a special guild. VI 170b
- In law, the representative of a party. I 319b
- In hydraulics, ~ is known in Oman and the United Arab Emirates to be the name for the official in charge of the upkeep of the *faladji*, a mining installation for extracting water from the depths of the earth. IV 532a
- ♦ wakil-i dār : under the Saldjūks, the intendant, an influential official of the sultan's court entourage. VIII 954a
  - ♦ wakil-i nafs-i nafs-i humāyūn : in Safawid Persia, an office created by Shāh Ismā'il, whose functionary was to be the *alter ego* of the Shāh, superior in rank both to the wazīr, the head of the bureaucracy, and the AMīR AL-UMARĀ', the commander in chief of the KIZILBĀSH forces. VIII 768b
- wakkād (A, Tun *sakhkhān*) : the 'stoker' of the furnace of a *ḥammām* 'steam bath'. III 140a
- waks (A) : in prosody, a deviation in the metre because of the loss of both the second consonant of a foot and its vowel. I 672a

walā' (A) : proximity.

In law, contractual clientage (syn. *muwālāt*), a solution in early Islam to the problem of affiliating non-tribesman to a tribal society; though most such tribesmen were clearly converts, conversion was not necessary for the legal validity of the tie. The persons linked to one another by ~ were known as MAWLĀ. In pre-Islamic poetry, ~ usually denoted an egalitarian relationship of mutual help, but in later literature, it more commonly designates an unequal relationship of assistance, *mawlā* being a master, manumitter, benefactor or patron on the one hand, and a freedman, protégé or client on the other. I 30b; III 388b; VI 874b ff.

♦ wālī → AṢḤĀB AL-ARBĀ'

♦ wālī al-'ahd : under the Umayyads, the title granted to the heir presumptive, in the sense of beneficiary of a contract (AHD) concluded between him and his community. IV 938b

♦ wālī 'l-ḥarb (A) : the name for the governor of a province, who was still essentially the general of an army of occupation, in the first generations following the Arab conquest. I 184a

walad → AWLĀD

wālī → WALĀ'

wālī (A) : in law, a guardian for matrimonial purposes. I 27b; VIII 27a; curator of the *mahdūr* 'a person who is restricted of the capacity to dispose'. III 50a

In mysticism, a saint, friend of God. I 137b; VIII 742b; and → MURĀBĪT;

WILĀYA

♦ wālī mudjīb : 'wālī with power of coercion', the father or grandfather who has the right to marry his daughter or granddaughter against her will, so long as she is a virgin. VIII 27b

♦ wālī al-sadjjāda → SADJJDĀDA

walima (A) : a wedding dinner-party. III 210a

wangala : in Mauritania, the custom of slaughtering and sharing, each day, a sheep within a given group. VI 313a

warāk (A) : one of the terms for parchment, later to be reserved for paper. VIII 407b; with *waraka*, the leaf of a tree or of a manuscript. VIII 835a; and → DJILD

♦ warāk al-bardi → BARDī

wardjiyya (A), and *wariyya*, *huwayriyya* : in Kuwayt, the local open boat made from palm fibres. VII 53b

wariyya → WARDJIYYA

wasé kuala : in Aceh in Indonesia, a tax demanded by the *shahbandar* 'harbour master' for disembarking or loading certain goods, for preserving the water supply for departing ships, and for help for those stranded. S 200b

wasf → NĀT

waṣif (A) : in the terminology of childhood, '[a boy] who has become of full stature and fit for service' (Lane). VIII 822a

wasīma → NĪL

wasīta (A) : under the Fāṭimids, a minister who was given neither the title nor the office of vizier but only the duty of acting as intermediary between the caliph and his officials and subjects. II 857b; and → TARDJĪ

waṣīyya (A) : in the science of diplomatic, that part of the text of a (state) document in which the duties of the nominee are specified in detail. II 302a

waṣk (A) : a measure of capacity which was used in the Ḥijāz in the days of Muḥammad, equal to 60 MUDDs. The ~ did not spread to other countries. VI 118a

waṣl (A), or ṣila : in prosody, a letter of prolongation following the *rawī* 'rhyme letter'. It can also consist of a vowelless *hā'* followed by a short vowel or a *hā'* followed by a letter of prolongation and preceded by a short vowel. IV 412a

wasma → NĪL

♦ wasma-djūsh : in mediaeval times, a word used in Khurāsān to designate a special object for grinding KUHL 'eye cosmetic' and pouring it into narrow-necked vessels. V 357a

wasūt (A) : among the pre-Islamic Bedouin, a tent made of hair, generally said to be smaller than the MIZALLA, but larger than the BAYT or the KHIBĀ', but sometimes described as the smallest tent. IV 1147a

waswās (A) : satanic whispering in the heart, inciting evil. III 1119b

waṭ' → BĀH

watad → AWTĀD; QUTB

waṭan (A) : fatherland, motherland. I 64a; IV 785b; in early usage, the locality from which a person came. IV 785b

In mediaeval mysticism, used in the sense of 'the heavenly kingdom'. IV 785b

watid → AWTĀD

waydj → SILB

wazagh (A) : a kind of lizard, the killing of which, preferably with one blow, is prescribed by SUNNA. IV 768a

wazīfa → MUWAZZAF

wazīr (A, T *wezīr*) : vizier; head of the bureaucracy. VIII 768b

♦ wazīr al-tanfīdh (A) : a designation by al-Māwardī for the ministers under the Fāṭimids who, notwithstanding their power and influence over the caliphs, were considered as agents for the execution of the sovereign's will. II 857b

♦ wazīr al-tafwīd (A) : 'vizier with delegated powers'; a term employed by al-Māwardī for the minister under the Fāṭimids who was entrusted with full powers. II 857b

♦ wezīr-i a'zam → ŠADR-I ĀZAM

wēsh (Pash) : in Afghanistan, the ancient custom of periodical redistribution of land. I 217a

wezīr → WAZIR

widjā' (A) : a form of castration consisting of binding the cord supporting the testicles and making them gush out. IV 1088a

wilāya (A) : in law, the power of a WALI to represent his ward. III 50b; guardianship over a child, involving guardianship over property (*wilāyat al-māl*) and over the person (*wilāyat al-nafs*). To these should be added the father's duty to marry his child off when the latter comes of age (*wilāyat al-tazwidj*). VIII 824a In mysticism, sainthood. VIII 742a

Among the Kharidjites, the dogmatic duty of solidarity and assistance to the Muslim. I 1027b

♦ wilāyat al-māl → WILĀYA

♦ wilāyat al-nafs → WILĀYA

♦ wilāyat al-tazwidj → WILĀYA

wilāyet → EYĀLET

wird → HIZB

wisāda (A) : in mediaeval times, a large cushion often used for supporting the back; a pillow. V 1158b

wiṣāl → ITIṢĀL

wisām (A) : in Morocco, a term applied to each of the nine orders, decorations, that were regulated in a document (*ṣahir*) of 14 December 1966. VIII 61b

wiṣṣāh (A) : according to Lane, an ornament worn by women (consisting of) two series of pearls and jewels strung or put together in regular order, which two series are disposed contrariwise, one of them being turned over the other. VII 809b

witr → ŠALĀT AL-WITR

wudjāk → ODJAK

wudjud → MUṬLAḤ

wuḍū' (A) : the simple ablution, which is sufficient for cleansing after a minor ritual impurity, ḤADATH. III 19b; VIII 764b; VIII 929a

wuḳā (A), and *wuḳāya*, *awḳā* : a variety of women's bonnets, usually decorated with coins, worn in Syria and Palestine. V 742a

wuḳū'-gū'i (P), or *zabān-i wuḳū'* : in Persian poetry, a new style, developed in the 16th century, of introducing in the GHAZAL references to actual experiences of love and incidents occurring in the relationship of lovers and their beloved. The ~ in turn generated a number of subsidiary genres. VIII 776a

wuḳūf (A) : 'halt'; in the context of the pilgrimage, the ~ is the ceremony on 9 Dhu 'l-Ḥijjdja, in the plain of 'Arafat in front of the *Djabal al-rahma*, a small rocky eminence. The ceremony begins at noon with the joint recital of the prayers of ZUHR and of 'AṢR brought forward, and lasts until sunset. III 35b

wuṣṣhāk (A) : ammoniac, the product of the ammoniac gum tree. VIII 1042b

## Y

yad (A) : lit. hand; and → 'AMAL; MILK; MUSALSAL AL-YAD

yāfi' (A) : in the terminology of childhood, 'a boy grown up...grown tall' (Lane).

VIII 822a

yakkāsh → AYKASH

yakṭin (A) : a plant mentioned in the Qur'ān, probably a kind of *Cucurbitaceae*. VI 651a; VI 901a; VII 831a

yali (T) : in Ottoman times, a palace built on the edge of the water. V 642a

yam (Mon) : the effective network of communications established by the Mongols to control the vast extent of their empire. It was designed to facilitate the travels of envoys going to and from the Mongol courts; for the transportation of goods; for the speedy transmission of royal orders; and to provide a framework whereby the Mongol rulers could receive intelligence. VII 234a

yamak (T) : in the Ottoman army, an assistant to an auxiliary soldier, ESHKINDJI. II 714b

yamin (A) : oath; and → KASAM

♦ yamin al-ghamūs : in law, an oath to perform a deed that one knows to have been already performed. Expiation is not required, except in the Shāfi'i school. IV 688b

♦ yamin al-munkir : in law, an oath taken by a debtor who refuses to recognise his debt or his obligation, used by a petitioner as a method of proof. In former times many Muslims preferred to avoid pronouncing the oath, even though they did not admit to being debtors. III 1236b

♦ yaminu ṣabr<sup>ab</sup> : an oath imposed by the public authorities and therefore taken unwillingly. VIII 685b

♦ laghw al-yamin : in law, an oath taken by mistake (through a slip of the tongue) or in a thoughtless manner, which does not require expiation. IV 688b

yarıncılık (T) : a land-leasing system in Turkey, in which the peasant uses his own tools, plough and livestock and gives half of the harvest to the landowner. V 473a

yaşak-kulu (T) : under the Ottomans, a special agent who was authorised to inspect any person for bullion or old AKÇE; Ottoman law required that all bullion produced in the country or imported from abroad be brought directly to the mints to be coined, and upon the issue of a new akçe, those possessing the old were to bring it to the mint. II 118b

yaşaķi (T) : under the Ottomans, Janissaries whose function it was to protect foreign embassies and consulates and to escort diplomats leaving their residences, whether officially or unofficially. IV 808b

yaşaķnâme → KÂNÜNNAME

yasar (A, pl. *aysār*) : a player of MAYSIR; those who presided over the division of the parts were called *al-yāsirin*. VI 924a

yattü' (A) : wolfs' milk, of the class of Euphorbia, a gum resin. VIII 1042b

yawa (T), or *kačkun* : one of the occasional (BĀD-I HAWĀ) taxes paid in the Ottoman empire while recovering runaway cattle or slaves. II 147a

yawm (A, pl. *ayyām*) : day.

♦ yawm al-aḍāhi : lit. day of the morning sacrifices; a name for 10 Dhu 'l-Hijjdja which can be traced back to the pre-Islamic pilgrimage. III 32b

♦ yawm al-'arūba → YAWM AL-DJUM'A

♦ yawm al-din → KİYĀMA

♦ yawm al-djum'a : Friday, which in modern times most Muslim states have made an official day of rest. The term is clearly pre-Islamic, when it was known as *yawm al-'arūba* or *yawm 'arūba*, and designated the market day which was held in al-Madina on Friday. It is the weekly day of communal worship in Islam, when the *ṣalāt al-djum'a* 'Friday prayer', is performed at the time of the midday prayer, which it replaces. II 592b; VIII 930a

♦ yawm al-ḥisāb : a Qur'anic expression for the Day of Judgement, synonymous with *yawm al-din*. III 465a

♦ yawm al-kiyāma → KİYĀMA

♦ yawm al-naḥr : 'the day of sacrifice'; the 10th of the month of Dhu 'l-Hijjdja. III 36a

♦ yawm al-tarwiya : the name given to the first day of the pilgrimage, possibly because of the rite of drinking a fermented beverage on the occasion. II 1060; the 'day of watering', the 8th of Dhu 'l-Hijjdja. Arabic authors explain this as the day on which the pilgrims water their animals and provide themselves with water for the following days, but some Western scholars see in this name traces of an ancient rain rite. III 35b

♦ *ayyām al-'adjuz* : lit. the days of the old woman; an old expression used in the Islamic countries bordering on or near to the Mediterranean to denote certain days of recurrent bad weather usually towards the end of winter. The duration of this period varies from one to ten days; more frequently it lasts one, five or seven days. This yearly cycle varies from country to country, involving the last four (or three) days of February and the first three (or four) days of March of the Julian calendar. I 792b

♦ *ayyām al-'arab* : lit. days of the Arabs; a name given in Arabian legend to the combats which the Arabian tribes fought among themselves in the pre-Islamic and also early Islamic era. I 793a

♦ al-ayyām al-bulk → AL-LAYĀLI AL-BULK

♦ *ayyām al-tashrik* : 11-13 Dhu 'l-Hijjdja, days of eating and drinking after the pilgrimage. III 32a

yay → KEMĀN

yaya (T) : in the Ottoman military, a special corps consisting of *re'âyâ* (→ RĀIYYA) soldiers. VIII 404b

♦ *yayabashî* (T) : chief infantryman, commander of the infantry or cavalry

unit, BÖLÜK, in the Janissary ODJAKS. I 1256a

yaylak (T, < *yay* 'spring', later 'summer') : summer quarters, the upland pastures favoured by the nomads of Central Asia for fattening their herds after the harsh steppe or plateau winters. Its Persian synonym is *garmsīr*. V 182b

♦ *yaylak resmî* (T), or *otlak resmî*, *resm-i ʿerâğhah* : under the Ottomans, the pasturage dues charged usually at the rate of one sheep or its money equivalent for each flock of sheep of 300 which crossed into another district. It was paid to the person who held the land. I 146b

yelek (T, A) : a woman's long coat, tightly fitting, worn in the Arab East; a long vest worn by both sexes in Iraq. V 742a; in Turkey, a waistcoat without sleeves formerly worn as an outer garment. V 752a

yigit (T) : one of three grades in the AKHI organization, designating the ordinary unmarried member of the organisation. I 322b

yodjana (San 'league'): a Hindu unit of distance equalling four *goruta* 'cow-roar', the length at which a cow's lowing can be heard, or *krośa* 'earshot'. VII 138b

yük (T) : an Ottoman weight, being the two bales slung across a beast of burden, the equivalent of ca. 154 kg. III 212b; IV 678b

yurt : the domed, felt-covered tent of Turkmen nomads; originally 'homeland, encampment or camping place', and in Orkhon and early Turkish, 'an abandoned campsite'. IV 1150b; VIII 233b

## Z

zabān-i urdu → URDU

zabān-i wukū<sup>c</sup> → WUKŪ<sup>c</sup>-GŪ<sup>ʔ</sup>l

zabbāl (A, Tun *ghabbār*): 'superintendent of the supply of dung-fuel for the furnace' of a *hammām* 'steam bath'. III 140a: and → KANNĀS

zabib (A), or *zhib*: a non-alcoholic drink made from dried grapes. VI 723b

zabit → DĀBIT

zabtiyye → DABTIYYA

zāde → OGHLU

zādj (A) : in metallurgy, vitriol, VIII 111b

zadjal (A): a poetic genre in Muslim Spain, written only in the Arabic dialect of Spain. Its most frequent rhyme scheme is *aa bbb a ccc a*, that is, the rhyme scheme of a MUSAMMAT with introductory lines. III 840b; V 1207a; VII 661b.

zadjr (A) : often used as the equivalent of ʔIRA, ~ originally consisted of the deliberate instigation of the flight and cries of birds, but has now come to stand for evil omen or divination in general. I 659b; II 758b; IV 290b

zahhāfa → MĀLAK

zāhid (A, pl. *zuhhād*) : an ascetic, pious person who has given up all worldly goods. V 1124b; VIII 498a

zāhir → BĀTIN

♦ *zāhira* (A) : the heat that reigns during the *ẒUHR*, 'midday prayer'. Other terms used are *hādīira*, *kā'ila*, *ghā'ira*. V 709b

zahr (A) : flower.

In prosody, in particular associated with the folk *MAWWĀL*, ~ is the expansion of the rhymes into polysyllabic paronomasias, achieved by deliberate distortion of the normal pronunciation. A *mawwāl* devoid of ~ is described as *abyad* 'white': if so ornamented, it is either *ahmar* 'red' or *akhḍar* 'green'. VI 868a ff.

zā'iradīa al-<sup>4</sup>ālam (A) : a circular divinatory table. VIII 691a

zakāt (A): obligatory alms, one of the five pillars of Islam. IV 1151b; V 424b; VIII 708b; VIII 925b; the tax levied on both landed and moveable property. I 1144a; the prescribed tithe on agricultural produce. I 968b; II 142b; in Muslim India under the Delhi sultanate, a category of taxes, payable only by the Muslims. II 154a; and → SADAQA

♦ zakāt al-dawlaba : under the Mamlūks, a tax which was payable by Muslim shopkeepers on their merchandise, abolished by ʿĀlāwūn who realised that it tended to impoverish the merchants. IV 485b

♦ zakāt al-fitr: 'alms at the breaking of the fast'. I 27a

zakūri (A) : in mediaeval 'Irāk, bread collected as alms and intended for prisoners and beggars. VII 494a

zālikha → ATŪM

zalim (A. pl. *zulmān*, *zilmān*, *azlima*): 'oppressed'; the male ostrich. VII 828a

zallādi (A): a term used for a Nile boat. VIII 42b

zallidj (A) : in Fās, faience mosaic decoration, found on the public water  
fountains. VIII 682a

zamāzima → ZAMZAMĪ

zamindār : lit. master of the land; under the Mughals, a class of land-owners, also comprising the various tributary chiefs and autonomous Rājās, who were called thus by the Mughal chancery. VII 322a

Since the 18th century, it was known in the East as ZUMMĀRA, a vulgarisation of ~. VII 208a; in southern Tunisia, the name for the GHAYTA, a reed-pipe of cylindrical bore or an oboe of conical bore. II 1027b

zamzami (A, pl. *zamāzima*): part of the pilgrimage service industry, the function of the ~ in Mecca is to distribute the sacred water of Zamzam to those who desire it, whether in the mosque precincts or at home, VI 171a

zandaka → ZINDĪK

zāniya (pl. *zawānī*) → BAGHIYY

zar-i mahbûb : in numismatics, a three-quarters weight Ottoman gold coin, 2.64 gr, introduced in the last years of Ahmed III's reign (1115-43/1703-30). VIII  
229h

zarbiyya (A, pl. *zarābī*), or *zirbiyya*, *zurbiyya* : a carpet decorated with multicoloured bands. S 136a

zarrāk, zarrāka → NAFFĀT

zawāl (A) : 'midday', marked for the astronomers by the sun crossing the meridian, and for the simple faithful by the displacement of the shade which moves from the west to the east. V 709b

zāwiya (A) : a religious foundation of a quasi-monastic type. In Mamlūk Cairo, the ~ was generally a small construction housing a ṢHAYKH, with room for students to group informally around him; in the Near East, ~ denoted small rooms of a mosque shut off by wooden lattices, sometimes also called MAḤṢŪRA. In 6th/12th-century Baghdad, a ~ was a place where an ascetic lived in solitude and by the 8th/14th century, it had come to be used also in the sense of RIBĀT, a 'coenobium'. In Morocco, the ~ is the chapel which contains the tomb of a saint and the buildings attached to it, an oratory and guest-house. Some *zāwiyas* are centres of mysticism and they are always centres of religious instruction. IV 380a; IV 433a; V 1129b; V 1201b; VI 662a; VIII 503b; S 223b; and → KHĀNĀH

zawr → ṢADR

zawrā' (A) : in archery, probably a bow with a strong bend made from *nasham* wood (*Chadara velutina*). It was also called *kaws munhaniya*. IV 798a

zawraḥ (A, pl. *zawāriḥ*, < ? P) : in mediaeval Mesopotamia, a skiff or dinghy used for local traffic; larger, sea-going *zawraḥs* are recorded in the Mediterranean. VIII 811a

zaww (A, < ? P *zūd*) : in mediaeval Mesopotamia, a swift type of vessel, often mentioned as used by caliphs and great men of state, which could be a luxuriously-appointed gondola. VIII 811a

zbib → ZABĪB

zibbūn (A) : in Libya, a man's jacket with long sleeves. V 746b

zidj (A, < P originally, 'thread(s) in weaving') : astronomical tables. I 139b; III 1136a; comprehensive astronomical handbook containing both theoretical chapters and relevant tables. VIII 101b

zihāfat (A, s. *zihāf*) : 'relaxations'; in prosody, one of two groups of metrical deviations (the other being 'ILAL'), ~ are the smaller deviations which occur only in the *ḥaṣḥw* parts of the line in which the characteristic rhythm runs strongly. As accidental deviations, ~ have no regular or definite place; they just appear occasionally in the feet. I 671b; ~, usually elisions, are characteristic of the SABAB. VIII 667b

zihār (A, < *zahr* 'back') : in law, an oath, which may be translated very vaguely as 'incestuous comparison'. Presumably the husband says to his wife: 'You are for me like my mother's back', *ka-zahrī ummī*, or any other comparison of a part of the body of his wife with that of a woman he could not marry without committing incest. IV 688a; a vow of continence. VIII 28a

zikhāna : a special hut which is not orientated towards the KIBLA, in which the DHĪKR is recited six times daily by the Dhikri sect in Baluchistan. S 222b

zill → FAY'

zina → DJALSA

zinā (A) : unlawful fornication, punishable by penal law if the partners are not married to each other or united by the bond of ownership. I 29b; I 910b; III 20b

zindīk (A) : anyone who, professing to be a Muslim, is really an unbeliever or anyone who belongs to no religion. He is then accused of *zandaqa* 'heresy, unbelief'. IV 771b; VI 421b

zindjār : verdigris. VIII 111b

zi'nufiyyāt al-aḥdam (A) : in zoology, the class of pinnipeds, which include the seal, the walrus, and the sea lion. VIII 1022b

ziyāda (A) : in architecture, a term used to designate the broad open enclosure on three of the four sides of a mosque, which illusionistically increases its scale. I 620b; VI 679b

In mathematics, ~ is the term used for addition. III 1139b

♦ ziyādāt al-ḥikāt : in the science of tradition, additions by authorities in ISNĀD or MATN which are not found in other transmissions. III 26a

zolota (T) : in numismatics, a large-sized silver coin, 18.5-19.7 gr, introduced under Süleymān II on the European pattern. A half-~, 8.65-9.85 gr, was also struck. VIII 229a

zorṭalbi (U) : in India, a tribute exacted by force due from the feudatory states, a relic of Muslim supremacy. II 597b

zubd → SAMN

zuhr (A) : noon, midday.

♦ ṣalāt al-zuhr : the midday prayer which is to be performed from the time when the sun begins to decline till the time when shadows are of equal length with the objects by which they are cast, apart from their shadows at noon. VII 27b; VIII 928b

zukaiym :

♦ zukaym al-Ḥabasha : in the mediaeval Near East, a fraudulent warrior engaged in *ḍiḥād* 'holy war'. VII 495a

♦ zukaym al-marḥūma : in the mediaeval Near East, a band of blind men led by an *istīl*, a beggar who pretends to be blind. VII 495a

♦ zukaym al-mughālaṭa : in the mediaeval Near East, a beggar who feigns inability to speak. VII 494b

zulla (A) : in pre-Islamic Arabia, a simple shelter in the form of a sort of canopy. IV 1146a

zullāmī (A) : in the Muslim West, the vulgarisation of *zunāmi*, a reed-pipe invented about the beginning of the 3rd/9th century at the 'Abbāsid court by a musician named Zunām. The word *zunāmi* was accorded little recognition in the East, but in Spain (Sp. *xelami*) and North Africa, as ~, it became the most

important reed-pipe. VII 207a

zummāra (A, < *zammāra*) : a vulgarisation of ZAMMĀRA, but since the 18th century, the name for a double-reed pipe in the East. It has cylindrical tubes and is played with single beating reeds. It is to be found with a varying number of finger-holes and is named accordingly. Another type of double reed-pipe, which has only one pipe pierced with finger holes, while the other serves as a drone, is also called ~ when the two pipes are of the same length. When the drone pipe is longer than the chanter pipe, it is known as ARGHŪL. VII 208a

zunāmī → ZULLĀMĪ

zunnār (A) : a belt, usually made of folded scarf, worn by both men and women in Syria and Palestine. V 742a

zūrkhāna (P), *zūr-khāna* : a special gymnasium in Iran, where in the cities specially clothed men in need of exercise practise with Indian clubs and dumbbells to the beat of drums and recitations from the *Shāhnāma*. IV 8b; VIII 239a

zurna (T) : a double-reed shawm with seven holes (6 in front and 1 behind), the basic melody instrument of the Ottoman *mehter* 'ensemble'. VI 1007b; oboe. VIII 178b

♦ *kaşa zurna* : a large instrument used by the official Ottoman palace *mehter* 'ensemble' in the capital. It had a range of over two octaves and could produce all the notes needed for pre-19th century Ottoman music. VI 1007

